

him, which seed, is Christ, who is the Bible as David; Ez. 34:23-24). he covenant of the sure mercies (Isa. 55:3. not depart from the giver from before until Shiloh come, the gathering of men. 49:10.) "He shall be called the Lord; and the Lord will him the throne and; and he shall be of Jacob for gdom there shall be (Ps. 135:11-15); (Ez. 34:5); (Ps. 135:11-15).

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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVI.

JACKSON, Miss., November 27, 1924

NEW SERIES  
VOLUME XXVI No. 47

Mississippi Baptists know how to show appreciation in a beautiful way. No more deserving servant, (sometimes called official) among us could be found than Dr. R. B. Gunter, our mission secretary. He is unsparing of himself in his devotion to the cause to which he has dedicated his life. Dr. W. T. Lowrey was asked to present him a handsome gold watch, the gift of many friends over the state, which he did at the Convention in a most happy way. A very modest brother who did not appear and whose name was not mentioned took the initiative in suggesting it to the brethren. This was Pastor W. A. Hewitt of Jackson, who knows how to do many things beautifully. When the watch was presented the brethren forthwith went and bought a handsome chain to go with it, which was also presented.

St. Charles Avenue Church in New Orleans will borrow the money and pay up their Campaign pledge.

On what principle can people object to a confession of faith by the Baptist Convention and at the same time support a program of work handed down by the Convention? If one is an interference with the liberty and independence of the churches, then why not the other? But be sure to get this: The Southern Baptist Convention is not forcing either a confession nor a program on anybody. It is simply speaking for itself. If you believe what it says accept it. If you agree with it in its program, adopt it. If you don't in either case, the world is big and conscience is free.

The Alabama Baptist thinks if the Southern Baptist Convention meets east of the Mississippi River, it would adopt one confession of faith; west of the river, quite a different one— All right, beloved. We meet in Memphis next May, let's get in the middle of the Mississippi River and get together.

Whether one agrees with the resolutions in reference to union meetings introduced at the Convention in Hattiesburg, nobody can deny that we had a free Baptist discussion of our differences. It's a way Baptists have, and nobody need get scared or carry away any sore spots.

An interesting notice is given, or will be, in the Record about the formation of a Sunday School Parent Teacher Association in Laurel. A good adaptation of a popular organization.

There are 1,355,492 members of Northern Baptist Churches according to the new year book. There were 62,847 baptisms last year; total contributions \$32,368,814.

Masonic Grand Lodge of Kentucky has declared any offender against the U. S. prohibition or narcotic law ineligible to membership, and any lodge disregarding this ruling forfeits its charter.

A year ago much was said in the religious and secular papers about members of Baptist churches in and near Bluffton, Georgia, planting an acre for the Lord. This year the acreage by these people was doubled and the church budget has been raised from \$300.00 to \$1,500.00.

The Dead Sea promises to become a source of revenue, possibly of wealth, by supplying potash cheap and in large quantities.

## NOTICE

Churches desiring envelopes for special offerings on the 75 Million Campaign for the remainder of this year may obtain as many as desired by writing R. B. Gunter, Jackson, Mississippi, stating the number.

Churches which have not received the 1925 pledge cards will please apply to your Associational Organizer. If he cannot furnish them, we can. They have been sent to all Church Organizers and to Associational Organizers.

Churches desiring envelopes for the 1925 program will please apply to the Baptist Sunday School Board, Nashville, Tennessee. We do not keep them in the State Board office.

I do not know when the State Convention Board will meet. It will probably be as late as the middle of December. We shall have to wait to know how much the churches subscribe for next year's program.

—R. B. Gunter,  
Corresponding Secretary.

The speakers at the Pastors' Layman Conference this year were unusually excellent. Preachers like other people are glad to hear somebody who has something to say.

The First Church at Shreveport has announced its purpose to send into the treasury of their state board \$5,000.00 every month whether they have the money in hand or not. The Board will know what to depend on and how to lay out its work.

Secretary E. D. Solomon could not resist the temptation to run over to Hattiesburg, where he was pastor for several years, and spend a day with his Mississippi brethren in the Convention. He was greeted with great joy.

Brother McMillin, who has been teaching in the Teachers College at Hattiesburg since its beginning, has determined on giving himself to the work of evangelism, for which he has splendid qualifications.

Baptists are not "creed makers" but they are not, therefore creedless. They believe something. They have a common belief. It is their belief that makes them Baptists. Their's is a doctrinal bond. And they cannot be held together in any other way. It is this doctrinal unity which, with respect to others, makes their separateness, and which, among themselves, makes their solidarity.

If the fear of or opposition to a statement of faith by Baptists grows to its natural result, it will soon be entirely out of order for Baptists to say that they believe in freedom of the conscience and independence of the churches, for that would be a confession of faith.

The Editor of the National Methodist Press says that eighty percent of the employees in the Veteran's Bureau in Washington are Catholics and twenty percent are Protestants. It seems that Catholic influence in Washington is strong at present.

There are 660 students in Shanghai Baptist College, the largest number in its history. Forty-four of these are women.

Brother A. L. O'Bryant led two great services Sunday at Lucedale and Agricola. He says the Baptist Churches of George county will send a carload of corn to the orphanage. He believes this good enlistment work.

One brother writes that if so much time had not been wasted at the Convention by speakers telling jokes there might have been more time for serious business. Oil in an engine is a good lubricant but too much of it sometimes gets the works gummed up.

Kentucky Baptist Hospital in Louisville opened for business two weeks ago. Dr. M. P. Hunt was financial agent for sometime before he took up the work of suppressing race track gambling.

W. E. Hunter was elected moderator of the Kentucky General Association. Dr. A. N. Hall was made moderator of the Oklahoma Convention.

Baptists of Oklahoma are launching a campaign for \$500,000.00 with which to endow their university. Dr. J. B. Lawrence well-known in Mississippi is the President.

Dr. J. E. Dillard of South Side Church, Birmingham, assisted Pastor G. E. Ellis in a meeting at Flora, Ala. There were 91 added to the church, 53 by baptism. P. S. Rowland led the music. The pastor speaks in highest praise of both.

Pastor D. W. Nix sends a program of Fifth Sunday meeting at Egypt, November 30. It has some of the best people in the state and puts in a full day. Some of those on the program are: J. F. Tully, W. C. Stewart, W. C. Ballard, E. R. Patterson, Miss Annie Sybil Vice, Mrs. R. W. Chandler, W. O. Blount and Paul Townsend.

The G. & S. I. R. R. will run a car from Laurel for the benefit of the Jackson Orphanages. This car will be placed on siding at freight depot, Tuesday November 25, for the purpose of receiving the donations. Donations will be received Wednesday November 26th, and Thursday November 27th, up to 11:00 a. m. The car will leave Laurel at 2:15 p. m. Thursday November 27th. All donations should be marked plainly "For the Baptist Orphanage," Jackson, Miss.

Mr. G. T. Howerton who has been writing articles for the Baptist Record on Educational matters says, "It is a tremendous tragedy that we have to enter seven boys in college to get one graduate; 100 in sixth grade to get 13 high school graduates." We may not need more compulsory measures but we do need impulsive energy.

Dr. W. C. Bitting resigns the pastorate of Second Church, St. Louis, after 19 years of service. He has been secretary of the Northern Baptist Convention since its organization.

Brother J. E. Byrd requests: All pastors who had a Vacation Bible School in their churches last summer will please write and tell me, giving me some statistics about the matter, as we are anxious to have the list of all these churches in our office.

Dr. J. Frank Norris will conduct a two months TENT REVIVAL EVANGELISTIC CAMPAIGN in 1925 for Tabernacle Baptist Church, Waco, Texas, A. Reilly Copeland, the pastor.

## LOYAL CHURCHES AND INDIVIDUALS SHOW HOW CAMPAIGN VICTORY CAN BE WON

By Frank E. Burkhalter

After the St. Charles Avenue Baptist Church, New Orleans, has observed the week of November 30-December 7 as "Pay Up" and "Self-Denial Week" and gathered all the cash possible on its obligations to the Campaign, the deacons will go to the banks and borrow the remainder due to pay up the pledge in full, in accordance with the recommendation of Dr. W. W. Hamilton, pastor.

Indicating what this means, the church was asked to assume a quota of \$18,000 in the original drive in 1919. This sum was voluntarily raised to \$30,000, and when the subscriptions were taken the total amount subscribed was \$58,805, or more than three times what had been asked by the state board. This church has had its share of losses by death and removal, but likewise its share of new members, and these new members will help out over this program of paying out in full the amount that was originally subscribed.

This action is taken also when the church is greatly in need of better quarters for its own local work. Its annex is built of crude lumber and covered with tar paper, but this local need will not be permitted to stand in the way of the church having a full share in extending the great denominational causes of missions, education and benevolence throughout the Southland and around the world.

Surely if the St. Charles Church, under the leadership of Brethren Hamilton and Plunkett, can pay out in full, hundreds of other churches with much larger resources can do likewise.

### Boys Grow Cotton For God

Here is now a fourteen-year-old boy at Binnsville, Mississippi, has had a special share in helping push the Campaign to victory: He planted a half-acre of cotton for the Lord, has received \$25 net from the crop and is not through picking yet. That boy will probably make a great Christian steward some day.

### Superintendent Sells Car to Pay Pledge

The Superintendent of the Baptist Sunday School at Ringgold, Louisiana, being behind in his pledge and finding no other way to catch up, has sold his automobile and paid up. If all Baptists who are riding in automobiles would give proportionately to the Campaign, victory would have been won already and all Kingdom interests greatly set forward.

### Put Engagement Ring Money Into Lord's Treasury

A young Baptist layman, who had saved up a few hundred dollars which he had planned to invest in a diamond ring for the finger of a young woman he loved, losing in his suit, is putting the money that would have gone into the ring into a special love gift for his Lord, even though he had pledged liberally to the Campaign and paid every cent of it and more. Baptist young men of the South who are unmarried could greatly reinforce the Campaign just now by putting into this program what they had planned to spend even foolish for their girls during November and December.

### Will Give Jesus a Turkey Dinner Offering

Under the leadership of Rev. G. C. Epps, state stewardship secretary for South Carolina, members of numerous churches in that state are denying themselves a Thanksgiving dinner this season and will contribute the sum thus saved, and possibly more, as Thanksgiving offerings to Christ, through the channels of the Campaign.

There are hundreds of thousands of Baptists in the South who have not yet made an offering of any character to the Campaign. These closing days offer them an excellent opportunity to come in with special thank cash offerings at Thanksgiving or any other day between now and the close of the year. They would find the causes embraced in the Campaign greatly advanced and their own hearts greatly rejoiced in such offerings, even where sacrifice is necessary in the making of them. "Them that honor me I will honor" is the promise of God, and God's promises never fail. Let's claim them.

## BAPTIST UNITY

Sir,—Permit me to express cordial appreciation of the note on "Baptist Unity" in a recent issue.

You refer specially to British Baptists, but what you write has far wider application. Ours is a catholic position in the true sense, and our fellowship extends far beyond the bounds of Britain. An arresting article like that of Mr. Marshall in the same issue indicates the nature of the challenge we present to all sacredotal perversions of New Testament Christianity. The enormous activity and influence of Roman Catholicism in our day, as I see it, for example, in Lithuania, Latvia, Poland, and even in Russia, is not to be countered by a semi-sacredotalism or by developments of sacramental theory, but by the uncompromising simplicity of our evangelical witness in such a form as you find it in the Constitution of our Union. The same principles are set forth in the Stockholm message, drafted by the President of the Southern Baptist Convention, and formally adopted this year by the Northern Convention and by representative Baptist bodies in the various European lands. The vigorous assertion of these common convictions through "The Baptist Times" will not only remove misunderstanding as to the position of British Baptists, but will bring home to them a sense of their position as members of a world fellowship and their place in the world-wide task of expounding and defending the evangelical faith.

Yours faithfully,

J. H. Rushbrooke,

In "The Baptist Times and Freeman", London.

## RELIEF DAY—JANUARY 18, 1925

T. B. Ray, Associate Secretary  
Foreign Mission Board

We are anxious that Southern Baptists have in mind very clearly two things about Relief Day, January 18, 1925.

1. The date for Relief Day in our Southern Baptist churches is January 18, 1925. This day was chosen by the Foreign Mission Board and the Sunday School Board under instructions from the Southern Baptist Convention. We are asking that Southern Baptists concentrate on this day and take offerings for Relief and send the money to the Foreign Mission Board. Our Board will then distribute this relief money to the relief work in Russia and other European countries and to the Near East Relief.

Programs are being prepared and will be sent out in ample time.

2. The Near East Relief is laying great emphasis on Golden Rule Sunday, December 7th. We recommend that Southern Baptists hold their efforts at raising money over until Southern Baptist Relief Day, January 18, 1925. Should any churches take their offerings on Golden Rule Sunday the money should be sent to the Foreign Mission Board, Richmond, Va., or if any individual should make a gift to relief on Golden Rule Sunday he should show on his pledge card that the gift is made by a Baptist. Our Board and the Near East Relief are in perfect agreement on these plans.

## TELEGRAM FROM DR. SCARBOROUGH

Dr. Burts and I completing tour of fifteen states, speaking to representatives of more than twenty-five hundred churches, in more than one hundred centers. We find greatest uncritical unity, enthusiasm, loyalty and purposefulness to win in both movements. Larger crowds and a finer spirit than ever before. Twelve fine people saved in First Churches Durham and Charlotte, North Carolina, in last services. We urge with all our hearts our people to bring in all Campaign pledges and other cash, and do their best to enlist every Baptist in the South on next year's program. Our Christ, our causes and lost world call us to do our best in these closing days.

## WHAT IS THE MATTER WITH OUR SCHOOL SYSTEM?

No. 16.

I am very sure that no paper means to be unfair to its readers, its correspondent, or even its political enemies.

But for any paper to print only a part of what I am writing on this important, this vital subject, and then print a personal criticism of the writer as Commercial Appeal did Sunday October 25th is not giving the general reader a fair chance to get my view-point.

A correspondent at Starkville, signing himself "A Former Student of A. & M." is either very ignorant of my motives, very unkind in his statement, or very both.

This is not a personal matter, and to strike a fellow from the dark, as this correspondent does, is highly unethical.

My only motive in writing these articles is to call attention of the reading public to the great need of re-organizing our entire school system along lines adapted to our educational needs, and to the fulfillment of the purposes had in mind by the founders of our high schools and colleges and by those who now support them.

And there can be no "grouch" in that motive.

If I had a "grouch" as the correspondent says I have, I would not indulge it against the Agricultural High Schools and the A. & M. College, for these are my "pets"—I have patronized both and taught in both, and might say I was at the "birth" of both, and rejoice in their success and their usefulness.

Please let me give "A Former Student" an outline of the constructive propositions I am advocating for our high schools and colleges, and on which propositions I shall be glad to meet him, or any one he can find to take the negative side in his home town, and in every county seat in this state, for I am greatly in earnest in this matter of better schools for the masses.

Here are the propositions clearly stated:

1. Our school system needs **naturalizing**—that is it should be so reorganized as to fit the student, rather than turning, and bending and twisting the student to fit some "standard" which originated far away from where the school operates.

2. Our school system needs **Rationalizing**—that is it should be so organized as to fit into our local educational needs and economic conditions, rather than to fit any system of "units" and "credits" and "associations" having their origin extraneous to our particular locality.

3. Our school system needs **Industrializing**—that is it should be so organized that each school will be a going institution of business and industry in which students will be compelled to earn a livelihood, and by experience learn industry and business, while they learn from books and hear "lectures."

4. Our school system needs **vocationalizing**—that is it should be so managed that each student when he completes his school course will have found his life work and been trained for it—and INTO it.

5. Our school system needs **democratizing**—that is it needs so re-organizing that college education will NOT be an unusual thing, an "aristocratic" thing, a thing for the few, but will be suited to all. School government will then be a Republic and not a monarchy.

6. Our school system needs **economizing**—that is it should be so managed as to offer the same opportunity of college training to rich and poor alike—all should meet on a common level and work out their educational salvation exactly in the same way.

7. Our school system needs **popularizing**—it should beget in the hearts of all an ambition for college training, that is all normal minds.

8. Our school system needs **Christianizing**—that is so reorganizing that every student will be required to know the fundamentals of Christianity and to have a working knowledge of the Bible—the Manual of Christianity. This is in a broad sense a Christian country, and we should demand of our schools training in Christianity.

G. T. Howerton, Starkville, Miss.

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## STATE CONVENTION

(Continued from last week)

A committee of three from the Presbyterian Synod, which was in session in Hattiesburg at the same time, brought greetings from that meeting. The committee read a resolution which had been adopted by the Synod expressing their best wishes for the future progress of the work of the Convention. Dr. Hutton read the report and commented thereon. He commended the Baptists for what some criticized them, for knowing what they believe and stick to it.

Resolutions Committee's report was read by B. P. Robertson. Three resolutions were submitted. One was a resolution of appreciation for all that has been done to make the Convention a success by the people, churches, railroads and other things. Another was the Simmons resolution relative to requesting trustees to require a statement of doctrinal beliefs from all teachers before employing any one as teacher in our schools, and this to be submitted to the Convention next year. The Sullivan resolution relative to holding union meetings after some discussion, was voted down. This resolution merely asserted the position of the Convention towards union meetings and did not try to bind any man's conscience or restrict the action of any church. The resolution was fully discussed by L. B. Spencer, Gov. A. H. Longino, W. A. Sullivan, W. F. Yarborough, J. E. Wills, J. T. Moore. After discussion a substitute resolution offered by W. F. Yarborough was adopted on the same subject.

W. F. Yarborough offered some resolutions relative to the erection of the new building of the Southern Baptist Seminary. The month of June, 1925, was set apart as a special time in the churches of the state to make offering to that cause.

Brother Boyd read the report of the review Committee on Social Service. This report commended the work of our various social institutions and urged their support.

J. R. Carter discussed the Baptist Orphanage. The Orphanage is in fine shape. It needs the usual donations as usual of money, food and clothing. Free cars will be run later on; fill them up.

Dr. Sutton, the superintendent of the Children's Home Finding Society, told something of the workings of this institution in child welfare work.

Report on Mississippi Baptist Hospital was read and discussed by Mrs. Hartfield of Jackson. She reprimanded us a bit for always putting this work at the last of the program. She gave a good report of the work done, but pleaded with us for a nurses' home and some other equipment. Let her have it. Dr. Gunter commended highly the work of Mrs. Hartfield and her co-workers.

Dr. M. D. Jeffries talked of the Baptist Memorial Hospital of Memphis. He reported the hospital as doing a fine work. He specially emphasized the religious phase of the work. He is hospital pastor. More than 11,500 patients the past year. The income was much larger, 143 young women in training, 85 graduates last June.

T. J. Bailey discussed Ministerial Relief. He suggested that all be careful in making recommendations for help from the Board for old preachers and their widows. The funds were scarce and the calls are many. He also made a statement about prohibition.

## THE SEMINARY AND FIELD AGENTS

I am writing to ask if there are any brethren who have had experience in raising money who would like to be in the employ of the Seminary in 1925 for this purpose. We shall need several men, and I will be glad to correspond with any who are interested in the matter. I will be glad also to hear from any friends of the Seminary who know of brethren suitable for such work.

E. Y. Mullins, President.

Norton Hall,  
Louisville, Ky.

## THE BAPTIST RECORD

## IT DOESN'T TAKE LONG

(By Eldridge B. Hatcher.)

The greatest triumphs on the world's battle fields have been won by a single charge. Of course there was preparation beforehand. The heights to be gained were previously pointed out by the commanding general. The soldiers often turned their eyes upwards in that direction. Sometimes the day was set for the charge and then what a day it was! Not even an entire day was required. Oft times in a few hours a mighty, tumultuous, advance, with souls on fire, with gaze on the coveted pinnacle, has been made and the standard planted on the top.

Southern Baptists have an entire month in which to set their ranks aflame. They could get together the remaining \$17,000,000 of their long desired \$75,000,000 in a day if they would all give a day to the task.

Who will say that Southern Baptists do not face their greatest crisis.

Where is the penman who can record all that it would mean for the last dollar of the \$75,000,000 to be in the treasury of Southern Baptists by December 31st.

Think of the 75 young volunteers who have been turned back by the Foreign Mission Board with the information that they cannot be sent to the foreign lands.

Think of our Boards with their back-breaking debts.

Think of the new day that would break over our denomination and over the world on January 1, if the tidings should be flashed around the globe that the \$75,000,000 had been raised.

THE TASK FINISHED IN THE  
75 MILLION CAMPAIGN

By E. H. Marriner, Ph.D.

A task unfinished is a constant reproach to the performer. Our pledges represent a solemn vow to God, a sacred engagement with Him, a covenant to see the campaign through to a successful conclusion. We must not fail Him in these last days.

That pledge card of yours! The original is in the hands of the Campaign treasurer of your church, the duplicate at state headquarters, the triplicate in the hand of Christ! As the Master holds in one hand your pledge card and in the other a statement of your payments to date, does He say, "Well done?" Is He satisfied?

"Over the top" was the word that went out from you, your church, your association, your state, long before the close of Victory Week, 1919. But "over the top" is not victory; it is only the beginning of the battle, which must be carried on till the objective is reached and the victory won. "Our boys" found that out in 1918. In spite of all the gruesome ghastliness and hideous horror of the battlefield, in spite of the danger of gassing, mutilation, capture, or death, they went "over the top"—and on!

Remember that song, "Over There?" It was the spirit and the sentiment of that song that won the war so far as we were concerned. "Over there, over there, send the word, send the word over there, that the Yanks are coming, the Yanks are coming—AND WE WON'T COME BACK TILL IT'S OVER OVER THERE!" Their challenge to the enemy and their vow to their country—and they "carried on" till the last minute of the last hour of the last day of the war. Surely Southern Baptists, remembering such loyalty, sacrifice and heroism, will finish our Campaign task and gain the victory by December 31.

Remember that service flag that hung in your church six years ago? Blue stars, each representing one of the "boys"—how rapidly they multiplied! Then one of them was changed to gold. How hushed was the house of God as you looked at that gold star! How much you would have given to change it back to blue! Christ is asking you in these final days of hallowed opportunity, how much will you give to bring to God the sin-slain millions of this world? How much? Answer Him rightly, I'll do my first, my best, my most for Thee.

ONE CHURCH SUBSCRIBES TENTH  
OF STATE'S OBJECTIVE FOR  
1925 PROGRAM

(By C. E. Burts, General Director.)

I have just had the privilege of visiting and speaking to the congregation of the First Baptist Church of Knoxville, which has already paid up its subscription in full to the 75 Million Campaign and has already completed its canvass for the 1925 Program, in which the subscriptions passed the mark of \$70,000, for which that church was asked by the State Board. This is about 10 percent of the total goal that is sought in Tennessee. Not a cent of the subscription for the new program was designated.

The local budget of the church is \$35,000, and this was also subscribed in full, although the church has a debt of \$200,000 on its new building. It will thus be seen that this congregation will in 1925 give twice as much to general denominational causes as it will expend in local church expenses.

To prepare for the task of putting on the canvass for the two budgets 100 picked men were trained, in advance. As a result of this training and a determination to see every individual member of the church, the number of subscribers to general denominational causes were doubled and 150 new subscribers were obtained for the local budget. The pastor, Dr. Fred F. Brown, preached on the double budget and program for the last two Sundays preceding the canvass and employed a blackboard showing just where every dollar subscribed would go, and then explained the duplex envelope and how much a certain sum subscribed for each side of the envelope would do in carrying forward the causes for which the church stood.

Such systematic preparation, loyalty and cooperation as the Knoxville church has shown will, if practiced by all our churches greatly set forward every cause for which Southern Baptists stand.

NO INTERRUPTION IN THE WORK  
OF THE ORGANIZED CLASS  
DEPARTMENT

By this time our constituency know of the sad and untimely death of Mr. Harry L. Strickland, who for the past seven years has had charge of The Organized Class Department. This work has grown and developed under his leadership in a great and glorious way. The Organized Classes for men and women have become a reality and efficient servants in all of our churches. In the last year of his life his mind was greatly interested in the utilization of these organized classes for evangelistic work. We also were working together upon plans for the more active promulgation of the organized classes, especially for men in the rural churches.

Until his successor is appointed, I expect to take personal charge of his office and will endeavor to see that his plans are carried out and that general direction of this movement does not suffer.

In this connection let me say further that THE ORGANIZED CLASS CONFERENCE, which is scheduled for the First Baptist Church, Shreveport, La., January 18-19, 1925, will be held as planned. The program had practically been completed and is now in proof upon my desk. It includes an interesting group of speakers and promises to be one of the most effective of the many fine programs which have been held in these conferences. I expect to give my personal attention to the details of this conference, and though we shall miss Mr. Strickland, I am sure we can rally to the conference with an even greater spirit of consecration because it will, in a sense, be one of his memorials.

Let us, therefore, all get ready to attend this great meeting, the fourth annual conference of The Baptist Organized Classes of the South. Reduced rates on the railroads have been secured.

I. J. Van Ness, Cor. Sec'y.

## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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Jackson, Mississippi, under the Act of October 3, 1917.

**RENEW PROMPTLY:** Please send in your renewal promptly and give us your address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other classified amounts will cost one cent a word, which must accompany the notice.

### REGIONAL CONFERENCE

It was not always the biggest crowd in which the greatest possibilities of good. The twelve in the upper room have changed the direction in which the world goes, while the Sanhedrim and the wise have passed away. In Jackson on November 15 about twenty organizers and pastors from the six district met and conferred about plans of work for the campaign and the 1925 program. It was probably a fair sample of the six regional conferences held in the state about the same time. They were serious, thoughtful, prayerful and purposeful. The counties represented were Hinds, Rankin, Copiah, Scott, Smith, Lincoln, Simpson, Madison, Holmes, Humphreys, Washington, Winston, Yazoo and Attala. They spent the morning and afternoon together and committees were at work between sessions.

Dr. D. Welch was chairman, a helpful devotional service was conducted, pastor, J. A. Taylor reading portions of the Victory chapters from Revelation. Every pastor and organizer made a two minute talk of what had been done and what was proposed to be done in his territory. Things began to warm up. Dr. H. M. King conducted a "round table" showing that we need to raise \$600,000 in 60 days in Mississippi, which means five cents a day for every Baptist in our state. Can we put our little sacrifice beside that of our Lord for us? The greatest obstacle in many places is that the pastors do not live among their people, which means that they are without leadership in large measure.

Dr. Gunter showed that we have given only \$72,000.00 in October this year against \$100,000 last year; and for the twelve months our contributions this year are \$385,000 this year as against \$337,000 last year. It was evident that many people are preparing to round up the year with the close of December rather than with the close of October as usual. The total receipts for the five year campaign to date are a little over \$3,000,000 leaving half a million to be raised.

In the afternoon there were two minute speeches on the pressing need in every department of the work. And two sets of resolutions were adopted which sum up the day's work. The first resolutions were on the 1925 program and embrace the following urgent recommendations: (1) That we seek the full co-operation of all our people in the simultaneous canvass for November 30-December 7. (2) That every pastor present the several objects to be included in this program. (3) That the pledges be made for weekly or monthly payments throughout the year. (4) That the tithe of our income be the minimum in giving. (5) That church treasurers be instructed how to handle the funds and to make monthly reports to the church and to the Board in Jackson. (6) That county organizers call the organization together to see that a thorough canvass is made. (7) That a week of prayer and instruction be held the week before the canvass is made. (8) That the church report to the Board in Jackson promptly the result of the canvass. (9) That the churches give due consideration to the quota suggested. (10) That pledges are necessary that the

Board may know how to lay out its work. (11) That pledges for local expenses including pastoral support be taken at the same time as the canvass for the denominational program.

The committee on concluding the 75 Million Program said its object is to reach every member of every church. And recommendation is made that in the churches emphasis be put upon the achievements and successes of the campaign, that the present urgent needs of the various departments of work be pressed, that a special day of prayer be designated, December 21, on which a last call shall be made; and finally that the forces be organized so as to reach every member and secure his offering to the campaign. The meeting closed with brief and effective talks by a number of pastors, and by a season of prayer with all present on their knees.

### WE BE MEN—BRETHREN

If you look in the margin of your Bible (King James Version) in the account of the differences between the herdsmen of Abram and the herdsmen of Lot, you will find that Abram says "We be men—brethren." A serious situation had arisen, for the herds had multiplied until the land was not able to bear them. There was not pasture for all, and they could not dwell together. So there was a contention between the two sets of herdsmen. Here is where the character of Abram shows up to good advantage.

It was a time when nobility or meanness was sure to show up. Both were prosperous, and prosperity like every other test will show what is in a man, either good or bad. Some men it makes selfish and domineering. Others become generous and magnanimous. Growing good fortune brings people into contact with others; sometimes into conflict with them. It's a fine time to learn what sort of stuff a man is made of. These men belonged to the same family and family differences are sometimes the most bitter.

But Abram was a man of fine sense and he was not little. His growing prosperity had not hardened him. Not much is said about Lot in this family trouble and there is no reason to suspect anything bad about him. Abram naturally is the first to speak and he is so gentle, so manly, so fair, so brotherly that there is no chance to differ with him or find fault with him. His words are few and to the mark: "Let there be no strife, I pray thee between thee and me, and between my herdsmen and thy herdsmen, for we be men-brethren." That is the beginning and basis of peace, of comity of co-operation: We be men-brethren.

There can be no conflict of interests between brethren. If a man is my brother, if he is your brother, we can share with him joyfully all that we have. We can prefer him to ourselves in honor or advantage. But the words of Abram mean more than merely brethren: we be men-brethren. We are not little children. We have attained to the time of experience, of self-control, of mature judgment, of justice and magnanimity. Differences there may be, but strife and ill-will are not for us.

What a glorious fellowship Mississippi Baptists have had for more than a quarter of a century. What a heritage of brotherly love is ours. There was never a people in all probability who have co-operated more cordially and happily. And we are going to keep it up. Some can go back to a Convention in Meridian in the last century (say it under your breath) when the brethren stood up and fought out the battle of opinions through Saturday night. And some didn't go to bed at all. But as the Irishman said they "Fought in peace and quiet." And the Convention lived through it, and the work went on. It was also in the last century (Let the dead past bury its dead) when at Grenada there was another battle and the Convention with all of its work survived that. As the old century was dying (peace to its ashes) there was a little brush-

not a genuine fight at Jackson, and the work moved on.

Now, dearly beloved, atmospheric conditions in these past few months may have tended slightly to belligerency, and some people may be afraid we might have trouble, and may be some people are afraid we won't. But the dominant spirit among Mississippi Baptists is brotherliness. We be brethren. And Mississippi Baptists are not in the swaddling cloth era: We be men-brethren.

At the recent Convention in Hattiesburg there was a fine agreement on most things and all the proceedings were on a high level. There wasn't a sorry speech made, unless the editor of the Record made it. But most folks have heard that there was one matter on which differences of opinion were expressed, and voiced freely and emphatically. It may be that some got uneasy and were afraid that the barometric indications were portentous of cyclonic disturbance. Well it might have been, if we were anything less than men-brethren. But we are all back home and probably all at work and planning more work and bigger work.

Now the Philistines would have been glad if Abram and Lot had lined up their men and fought it out, or kept on fighting until there were no men, nor herds, nor pastures. And there may be people in Mississippi who would like to see this great, big, happy, prosperous, growing, husky body of Baptists getting to pulling hair and caterwauling. But we are not going to do it for their pleasure, nor for their profit. No, we are going on with the job of giving the gospel to the world and ministering to its needs. If there is anybody with a sore toe—well it will get well if he doesn't set in to kicking. Hand in hand, eyes to the front, trusting in God, we are going on with the work. We be men-brethren.

The Baptist Courier thus sums up the work so far accomplished in the 75 Million Campaign:

#### FOR OURSELVES

2,242 new churches formed.  
950,943 persons baptized.  
3,053 new Sunday Schools and 622,509 new pupils.  
8,645 new B. Y. P. U.s with 227,476 members.  
9,877 new W. M. U. Societies.  
\$104,673,561 given to local purposes.  
\$57,147,000 gain local church property.  
Increased gifts to missions and benevolences.  
187 percent and to all causes 117 percent.

#### FOR OTHERS

Enlarged foreign mission force 100 per cent and doubled foreign church membership.  
Home Missionaries baptized 203,532 persons.  
State Missionaries baptized 240,686 converts.  
Put \$14,000,000 into 119 Baptist schools.  
Aided over 4,000 homeless boys and girls.  
Placed \$4,464,000 in 19 Baptist orphanages caring for 4,000 homeless boys and girls.  
Increased Baptist hospitals from 12 to 24.  
With these advances made possible with \$54,000,000 in to May 1, 1924, how much more glorious will be the results if we will complete the \$75,000,000 by end of year!

The State of Washington is said to have defeated a proposed law compelling people to send children to public schools, which law would have closed up the parochial and private schools. Washington refuses to follow Oregon.

Dr. Fosdick holds on as preacher in the First Presbyterian Church, New York, till March 31.

The British Government has ordered an airship twice as big as the one recently brought to America from Germany, and it will be expected to cross the Atlantic in two days times.

Mrs. Carrie Chapman Catt declares that a few years ago the husband of the lady who is soon to become governor of Texas was emphatically protesting against woman suffrage.

Baptist Su

Dr. I. J. Van the Sunday Sch authorized him to free of charge. The Board in m purpose laid down be observed by envelopes free o for supplies sha School Board t in each State se retary of Mississ these envelopes are introducing where the p needs to be revi that the envelop only.

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Students and professors of the Southwestern Seminary delivered 5,608 sermons and addresses from June to September inclusive, distributed 20,740 and witnessed 4,830 conversions.

Speaking of some who magnify the teaching of Christ's second coming and refuse obedience to the commands he gave us, W. C. Taylor, missionary, says, "To hail the future reign and despise the present authority of our Lord is a poor sort of pious hypocrisy."

Mrs. W. G. Harding, widow of the late President, is dead.

More depends on the canvass in the churches November 30 to December 7 for the 1925 program than anything we have had for five years. If this is done well and thoroughly we are safe in laying plans for a great future. If this is not done, or done in a slovenly way, it means confusion in all our work for twelve months at least.

Rev. Herbert Haywood, for several years pastor in Mississippi, has recently located as pastor at Poplar Bluff, Mo.

Alabama Baptists have set as their goal, for 1925, \$1,000,000.00, which is considerably more than twice what they gave this year. Of this amount they propose to keep 65 per cent in the state, and also permit their three schools the right of private approach to individual friends for large contributions.

Let us again by prayer and consecrated and united efforts make November 30-December 7 a Victory Week, a victory not only for Southern Baptists but a victory for Christ and His Cause.

Pastor Tom Tomlinson with the assistance of Brother L. E. Lightsey secured and sent in one hundred subscribers from the Griffith Memorial Church in Jackson. He is also baptizing people almost every Sunday.

## Convention Board Department

R. B. Gunter, Corresponding Secretary

### Baptist Sunday School Board's Offer

Dr. I. J. Van Ness wrote September 15th that the Sunday School Board at its regular meeting authorized him to say that the Board will furnish free of charge Duplex Envelopes for use in 1925. The Board in making the appropriation for this purpose laid down three conditions which should be observed by churches desiring to receive the envelopes free of charge. First, that all requests for supplies shall be forwarded to the Sunday School Board through some responsible person in each State selected by the Corresponding Secretary of Missions in that State. Second, that these envelopes shall be given to churches which are introducing the budget for the first time, or where the practice has fallen into disuse and needs to be revived. Third, that it be understood that the envelopes are to be given for one year only.

It is also understood that the envelopes are not to be given free of charge to churches which are abundantly able to purchase their supplies, unless there is an unusual situation in the church.

Churches in making requests should adhere strictly to the wishes of the Board and deal perfectly fair. We prefer that you send your orders direct to the Sunday School Board as we do not handle the envelopes in the Convention Board office. State, when making the order, whether or not you are wanting them on the free list, but be sure you have your envelopes in hand by January 1, 1925, so as to be able to proceed at once with your collections.

### Time Extended

We have been asking the churches which were making application for help from the Board to have applications in the office by December first. We are going to extend the time to December 10th in order that the churches may have time to make their every member canvass for both local and for denominational work. If applications are sent in before they are properly filled out, in all probability they will be referred to the Executive Board which will not meet until next year. See that every space is filled out properly before the application is sent in. If it reaches us by the 10th, it will receive the attention of the Board as the Board meeting cannot be held before the 12th or maybe the 15th of December. It is important that we shall have the returns from the churches showing the full amount pledged for next year's work before appropriations are made.

The Baptist Record doubtless voices the sentiment of hundreds of friends in wishing "many happy returns" to Mrs. M. L. Berry of Blue Mountain as she sees another birthday go by. She has been a benediction to a whole generation and is like the palm tree still fruitful of blessings.

Our best wishes for Mr. and Mrs. Thomas West Gilliam II whose marriage took place November 25th. The bride is the daughter of Dr. and Mrs. G. W. Truett of Dallas.

## ALL TOGETHER!

Next Sunday, November 30th, is the time set for every Southern Baptist Church to begin taking pledges for the 1925 Program and for 1925 local church support.

Sunday, December 7th, is the time for finishing the taking of pledges. See that every church is reached and every member canvassed.

The Associational Organizer is the man to see that every church is reached.

The Church Organizer and the Pastor are the men to see that every member is solicited for a pledge.

Keep before the churches the seven courses to be supported. Keep before the churches the Suggested Goal. To fail to reach it means to go back.

Emphasize importance of completing work on time.

State Board meeting will be delayed if pledges are delayed.

Send total amount pledged for next year's Program DECEMBER EIGHTH, WITHOUT FAIL.

**R. B. GUNTER, Cor. Sec'y**

## PRECIOUS BAPTIST BUNDLE

(By L. R. Scarborough.)

For an hundred years and more Baptists in the South have been building a great piece of Christian and denominational machinery in their mission boards, schools, seminaries, orphanages, hospitals and miniters relief board, Baptist papers, churches etc. Put together and regarded as one mighty agency for carrying forward Christ's threefold program of winning men from sin, teaching them from ignorance and healing them from disease, they constitute a glorious Baptist bundle.

For five years many of us have been giving our selves to the promotion of the interests of this precious bundle. We are closing one gigantic movement and beginning another just as great and meaningful. For 45 days in a constant tour of 16 states in nearly 100 centers Dr. Burts and I have been laying the interests of this glorious bundle on the consciences and pocket-books of our people. We have spoken to the representatives of around 2,500 or 3,000 churches. The state and general secretaries, pastors, women, laymen and others have been doing the same throughout all sections of the south.

## Look At This Bundle

What is in it?

1. Twenty-eight thousand churches, with around 10,000 pastors.
2. Nine hundred and sixty co-operating associations with their missionaries and other leaders.
3. Seventeen state organizations with their great secretaries of men and women, with their boards, assistants, field workers and multiplied agencies and forces.
4. Eight great South-wide boards and organizations—education, Sunday School, Relief and Annuity, Home Missions, Foreign Missions, W. M. U., Laymen and Student Movements with their secretaries, field workers, missionaries and enlistment forces.
5. Nineteen orphanages with 4,000 parentless children, 13 hospitals in home and foreign lands with hundreds of thousands of sick, more than 1,000 aged preachers and their dependent loved ones.
6. Eighteen great Baptist papers with their editors, and leaves of light going out every week to 10,000 homes.
7. One hundred nineteen schools, three great seminaries in the homeland and 860 schools in foreign lands with around 75,000 young people in them being trained for leadership.
8. Many, many thousands of Sunday Schools, B. Y. P. U.'s, W. M. U.'s, with their publications and books. All these and their multiplying opportunities constitute a mighty kingdom force. Add to all these the great central office and its forces in Nashville, Tenn.

## What Do They Represent?

The precious bundle represents:

1. The faith, love, loyalty, sacrifices, blood and lives of our fathers. The Baptist heroes and heroines of the past live in this bundle. It is their heritage to us.
2. The manifold blessings of God to us. He shows his mercy and power and love to us in this bundle.
3. The progress Baptists have made in carrying out Christ's Commission to us. It shows how far we have gone in evangelization, education and benevolence.
4. It represents also our opportunity to serve Christ and a lost world. It is our chance to function in the threefold will of Christ.

When the doctor told my dear old preacher father he could never preach again he said, "Why live then? Let me die." And he did. Life to a Baptist ought to find its chief value in functioning through this Baptist bundle.

## What Ought We To Do?

We ought to do the following things to this bundle:

1. Love it, cherish it, give it our tears and our tenderest devotion.

2. Give it our bravest defense, stand for it and protect it against all destructionists and spoilers of all kinds. We should keep the death germs of modernism, rationalism, unionism, and all self-appointed destructionists from destroying it.

3. Give to it our best prayers, our sons and daughters in consecrated, trained leadership and service, our richest and most conquering faith.

4. Give to it ourselves—our best co-operation, our talents and tireless toil.

5. Our money—God's part of our income—even our most sacrificial gifts.

## What John Says

He says "Look to yourselves, that we lose not the things we have already wrought—but bring them to a full reward (or ripen them)."

I do not want us to lose one single item in this precious bundle but I want us to ripen every one of them. Let's do it by paying up our pledges in full to the 75 Million Campaign and putting on the every-member canvass for full Bible stewardship, tithing and church budget on the weekly payment plan. Thus God will help us to carry the blessings of this glorious Baptist Gospel bundle around the world and glorify Christ. This is my most devout prayer for Southern Baptists—and to it I give myself without reserve.

## EVANGELISM AND ENLISTMENT

One of the most interesting features of the State Convention at Hattiesburg was the presentation of the Gold Watch and Chain to our State Secretary, Dr. R. B. Gunter, as a token of the appreciation of the Baptists of the state for his most efficient services during the past few years. The writer of this article has the deep conviction that Mississippi Baptists have one of the best, if not the best, State Mission Secretary in the South, and we all love him for his every work's sake. It was due that we should in some way manifest our appreciation of him and his good work as our state leader in the work of the Master.

Dr. Gunter as our leader has endeavored to keep two great subjects constantly before our people in the state. He has tried to keep the evangelistic fires burning in the hearts of the pastors in all our churches. Then he has also kept emphasizing the importance of enlisting all our people in all the activities of the denomination at home and abroad. We all feel that every pastor and every church should be evangelistic all the time and keep up a constant effort to win the lost to Christ. At the same time the pastors and churches should be untiring in their efforts to enlist all the members in all the work of Christ in this world. Our good secretary has been urging us all the while to do this.

The shortage of our Southern Baptists seems to be mainly in the field of enlistment. The subject of enlistment includes evangelism as well as all other kinds of Christian service, and giving for the progress of the Kingdom of Christ in the world. The statistics show that not more than one-third of our people are giving to the support of the Gospel, and it is evident that not more than one-twentieth of them are rendering any service in winning people to Christ. There is needed a continued strenuous effort to enlist the members of our churches in evangelism and all other Christian activities, and in the enlistment of them in the practice of the stewardship of income for the support of the cause of Christ in the world.

It seems to the writer that if our good secretary, in co-operation with the enlistment men in the state, could organize a volunteer force of workers in each association to hold Church Efficiency Institutes in every church in each association this ensuing year for the purpose of enlisting every member in every cause fostered by the denomination, this problem would be solved. I feel sure that there are enough good workers in each association who would be willing to give any amount of service in these Church Efficiency Institutes in order that we may be able to thus enlist all our people. This volunteer service would

eliminate a great deal of overhead expense, and at the same time better secure the end in view in holding the institutes.

I would suggest that the program in each church place special emphasis on one evangelistic service each day during the Efficiency Service Week. Use the most evangelistic pastor in the association to conduct this service, and use the other pastors and workers for the other services of the week. One day of the week should be given to the work of the Sunday School and other Bible studies. Another day should be given to the W. M. U., and other methods of mission studies in the church. Then another day should be given to the B. Y. P. U. and other training services in the church. And another day should be given to the study of the plan of Jesus for financing His Program of evangelizing the world. And still another day should be given to the study of the special needs of the church in which the Institute is held and how to meet these needs.

These Efficient Institutes could be held in the town and village churches during the winter and in the country churches during the summer. Each church with the co-operation of the Association committee could arrange its own Institute Program to suit its own special condition and needs, as to time. I believe that the Baptists of Mississippi could solve the enlistment and evangelistic problems this way.

B. P. Robertson,  
Senatobia, Miss.

## THE SWORD

By W. E. Allen, Missionary in Brazil

Z-p-p-p! And Malchus has lost his ear!

"Peter, put up that sword. That is no way for a child of God to act. Don't you know that those who live by the sword will die by the sword?"

Poor old Peter! He was so disappointed. He tried his best to cut off Malchus' head and only got his right ear. Do you see him sullenly putting his sword into the scabbard while Jesus repairs the damage? The old fisherman was a great deal more apt at pulling a seine or rowing a boat than he was at pulling and using a sword. True he was to learn the use of a sword within a few short months, but it wasn't that kind. "The sword of the Spirit, which is the word of God,"—this was to be his sword.

## Why A Sword?

The shield and the helmet are fine for defense but you also need a sword, especially so if you want to go in and win. You need this weapon if you are going to win the lost to Christ, capturing the ground hitherto held by Satan. But just what is the value or importance of the word of God in winning men? It is that of the sword to the Roman soldier, that of the gun to the hunter, or that of the net and the hook to the fellow who is out for fish.

Outside of the Bible we have no "good news" of life. If you do not know what is published there, when some lost one asks, "What's the good news?" you will just have to say, "I don't know of a thing." To evangelize without telling the good news is a contradiction and an impossibility. It is a mighty good thing to let the word of God speak for itself as much as possible. Just give them the message straight from the Book.

## Warning to The Swordman

Don't pull the wrong sword and don't let the other fellow take the sword away from you! It is a mighty common mistake to let our unsaved friends pull us off into a long discussion over some unimportant point. Let's just hold on to the "Sword of the Spirit" and keep on using it. Patiently show the unbeliever that the great and first necessity of his soul is to know Christ as his Savior from sin. Answer arguments and objections by citing the word of God. It is a sharp sword and it is effective. Keep him at the point of it.

The sword of the Spirit is a spiritual sword and the results of its use may not be evident nor immediate, but rest assured that God's Word will not come back empty—to change the figure a bit). There are many, many cases of people who

were converted while reading the Bible alone. There are Baptist churches here in Brazil that owe their beginning to a Bible left in the community. After all isn't it the word of God itself that the Spirit uses to reveal to a man his state of sinfulness and the horror of sin? One of our Brazilian preachers was convicted by hearing read from the pulpit Paul's catalogue of the sins of the gentiles. He thought the preacher had found out all about him from some source and wondered how he had gotten him down so accurately. He had to be shown the passage in the Bible before he would believe otherwise.

Jesus told Peter to put up his sword. He wanted him to quit fooling with that old thing and learn to use the "two-edged sword," the only one that can cut out of the heart of man his false hopes and the cancer of sin. Let each believer in Jesus pin his faith to the "old Damascus blade" and use it constantly to win the lost to the Master. Does this mean you?

### THE BAPTIST BIBLE INSTITUTE HAS A PROSPEROUS SESSION

The Baptist Bible Institute has finished the first quarter of its seventh session in a very satisfactory manner. There has been an earnestness on the part of the student body gratifying to the faculty, and this is being reflected in the large number who have successfully passed the examination now being shown as the lists are posted.

Members of the faculty have been attending the Conventions of the various states, and are bringing home interesting reports from these meetings.

We are entering with new zest into the second quarter's work, those who were successful last quarter being determined to keep up the standard, and some who failed resolved to make up the deficit if possible.

The enrollment is about the same as at this time last session.

Various state bands, with the Foreign Mission and Home Mission Bands, are meeting regularly for special study and inspiration. The mission spirit is dominant here. On our last Missionary Day, Pastor W. H. Knight, of Baton Rouge, La., brought a message on "The Missionary Challenge," and greatly stirred our hearts. He presented the present conditions on the mission fields in a way to impress the memory, move the conscience and stir the soul. It was truly a great message.

From January 20th to the 30th there will be held a Mid-Winter Conference for Preachers and Laymen, especially arranged for those who can attend for a limited time only. It begins on Tuesday and will close one week from the following Friday—only one Sunday away from home. There will be a series of lectures by members of the faculty. This will include lectures on Psalms by W. E. Denham, on Parables by President B. H. DeMent, on Evangelism and Church Problems by G. H. Crutcher, and on Sermonizing by John T. Christian. All of these will be given daily, also the regular classes will be open for any who may wish to attend. With this program include the practical activities, such as street preaching, hospital and dock meetings, and the various other kinds of work done by our school, also the daily chapel exercises, general report hour, access to a great library and other attractions. We have a most attractive program to which many pastors have already written they expect to come. Any others who are interested should write at once for details and reservations to President B. H. DeMent.

As former Business Manager, it gives me much pleasure to report that Brother N. T. Tull, our New Business Manager, has already demonstrated his fitness for the work in the fine way he has conducted the business of the Institute. The denomination may feel perfectly sure that this great property will be most carefully preserved, and that every dollar given will be jealously guarded. We feel that he is the right man for this most difficult and responsible position.

The Institute is in most hearty and loyal accord with the whole Southern Baptist Program, and is daily praying and working that it may all go forward in a great way.

J. E. Gwatkin,  
New Orleans, La.,  
Nov. 18, 1924.

It is doubtful if any Baptist State Convention ever had a longer list of ex-president in attendance on its session than the one just held at Hattiesburg. Due to the custom of limiting the presidents term of service to two years, there were present this year, J. L. Johnson, T. J. Bailey, A. H. Longino, R. A. Venable, M. P. L. Love, J. E. Byrd, W. M. Whittington.

### A NEW YEAR'S LETTER (By E. Y. Mullins, D. D., LL. D., President of the Baptist World Alliance)

To the Baptist Brotherhood of the World, members and friends of the Baptist World Alliance: The beginning of the New Year brings many tokens of divine favor upon our work. From the mission fields come inspiring reports of many conversions through the faithful preaching of the Gospel and witnessing of disciples. In the two great Baptist Conventions of the United States and among our Canadian brethren new movements have been launched for the more effective prosecution of our work. From England likewise comes news of fresh inspiration and new forward steps in Kingdom work. From the Continent of Europe we are disturbed by news of persecutions in some countries, but in others the work of our Lord Jesus Christ is winning great victories. Even persecution is stirring afresh the zeal of disciples.

Our Baptist people have many reasons for thanking God and taking courage. The great masses of our people remain loyal to the faith of the New Testament. There have been controversies, but these have served to define more clearly our unity in the greater things. The deity and Lordship of Jesus Christ, the efficacy of his atoning death and the power of his resurrection are the central truths of our message.

The various families of Baptists scattered over the world are coming to a new sense of their mission, inspired by one great vision. That vision presents Christianity in its universal elements: salvation by faith in Christ, regeneration by God's Spirit, the direct relation of the soul to God, and the freedom and equality of all believers in the church under the sole lordship of Jesus Christ, and the New Testament as our authoritative guide in our religious life.

We are seeing more clearly the world's need for these universal elements of the Christian religion. Our Baptist message to mankind supplies a platform as broad as human need and as comprehensive as the races of mankind. It is a message of loyalty to a divinely revealed gospel, of love and good will toward all races and people, of desire for the coming of equality and fraternity in all human relations, and of prayer and labor for the triumph of the kingdom of righteousness, that the will of God may be done on earth as it is in heaven.

In conclusion, may we all abide faithful to our great loyalties, courageous in our defense of the truth, seeking ever the unity of the Spirit in the bonds of peace, and filled with holy enthusiasm for the spread of the gospel over the earth.

"Now to him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to him be the glory in the church, and in Christ Jesus, unto all the generations of the eternal ages." Amen.

Pastor H. L. Gaston of East Moss Point was married at Escatawpa October 26th to Miss Ettie Allen. Our warmest congratulations and best wishes for their happiness and usefulness.

Evangelist W. E. Lockler began a meeting Sunday November 16th with pastor H. L. Gaston at East Moss Point.

Evangelist E. A. Petroff of Blue Mountain held a good meeting with Woodland Church, Jacksonville, Fla., W. C. Sale, pastor, in which 133 were added to the church. He will return in April to hold a tent meeting.

The Flying Squadron from the Men's Bible Class at Lyon is responding to invitations from nearby churches where people are seeking to finish the Campaign in great form and put on the 1925 program properly. Some of the best business men in the state are in this class and they are setting a fine example to their fellows everywhere. The church will be fortunate that has a visit from this squadron. There's something stirring in the mulberry trees up there at Lyon.

Most of the report of the State Convention in last issue was the work of our valued contributor R. L. Breland. Enough said.

The Baptist Press had the distinction of having prizes awarded at the State Fair to two of its publications for exhibiting the best piece of work. One was first prize for the best school paper exhibited. The other was first prize for the best high school annual. Baptists of Mississippi have a just pride in the work of their printing plant of which Mr. G. Janes is the efficient superintendent with as competent force in the shop as we have ever seen assembled.

Pastor R. L. Powell, former Mississippian, now pastor at San Marcos, Texas is leading his people in building a church house. On a recent Sunday \$3,000.00 was raised, \$21,000.00 of it in cash.

A member of Salem Church in Hinds County sends a happy letter telling of the good work being done by the B. Y. P. U., and in the Sunday School of which Brother Hilton Smith is superintendent.

Brother H. L. Rhodes writes of Pastor S. M. Morris who is resigning at Ackerman that he is a good preacher and very zealous for the denomination. He highly commends him to any church seeking a pastor.

Southwide Organized Class Conference at Shreveport January 13-15. Have your class represented. For reservation in hotel or boarding houses write Rev. Winston Borum, Box 16, Shreveport, La.

Dr. Gunter said at the Convention that if we failed to pay our quota in the closing of the 75 Million Campaign, when we begin the 1925 Program we will be like a man trying to drive a balky team.

The church at Hazlehurst on Sunday night extended a call to Dr. O. O. Green, recently pastor at Richmond, Ky., to become their pastor, and they are hopeful of an early acceptance. Dr. Greene is well known in Kentucky and other states, being a successful pastor, and author of a book on "Sane Evangelism." If he comes to Mississippi he will receive a hearty welcome. Twenty-five were baptized at Hazlehurst Sunday night as a result of a meeting conducted in the town by Rev. Wm. Hogg and Mr. Williams, his song leader. Later—Dr. Green has accepted.

We have been waiting to see if any of our great dailies would lead out in an editorial on intolerance in connection with an assault made by the Flaming Circle in an Ohio town on the members of another organization, who were having a parade by permission of the Mayor. Some people are great for tolerance when it is all coming their way.

When a man needs a friend: when he is making a mistake and doesn't know it.

# Mississippi Woman's Missionary Union

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## A MISSION STUDY PAGE

Mission Study Leaders Please Take SPECIAL Notice.

The new arrangement of the Mission Study Course has been received from headquarters. We are giving the Page today to an explanation of these courses. We earnestly beg that each member of each society will give her most careful attention to this Page. After you have studied it carefully, take it before your Society and if necessary, give one entire meeting to the discussion of the arrangement. Mission Study Leaders are specially urged to bring this matter before each Society.

Here is paragraph 1 of the new Mission Study Leaflet:

Official recognition of mission study through award for the accomplishment of specified courses has been given by the Woman's Missionary Union, S. B. C., since 1918. The work for women's societies as outlined at present consists of Certificate Course I, Certificate Course II and a Foreign and Home Course. In addition to the awards for these study courses there is an Honor Certificate given those who, after winning the large silver seals for Course I and II lead a mission study class for some organization not entirely distinct from W. M. U.

Before leaving this paragraph, are you sure you understand thoroughly just what it says. Then are you sure you understand thoroughly just what it means? If not go over it again and again until you do understand it.

Then take up paragraph II, which discusses:

### Certificate Course I.

Eight books are required in the Certificate Course I. They are (1) All the World in all the Word, (2) Stewardship and Missions, (3) In Royal Service, (4) The Manual of W. M. U. Method, (5 and 6) two foreign and (7 and 8) two home mission books. These home and foreign books are to be selected from a list recommended by the respective states. The satisfactory study of any one of the 8 books will be rewarded by the record card with a small silver seal opposite the name of the book. The Union suggests that the books be studied in the order mentioned above but this is not a requirement. As each book is completed application is made to the state W. M. U. headquarters for the small silver seal to be affixed to the record card.

On each of the four named books the Union has sent printed questions to the state W. M. U. headquarters. The questions are simple and a week's time is allowed for the writing of the answers. It is preferred that examinations be taken with books closed. Of course the leader takes the written test along with the class, getting some member or the association leader to grade her paper. The state W. M. U. headquarters will arrange for grading the answers of any one not able to be in a class. It remains with the individual state to decide whether or not it will issue questions on the home and foreign mission books, since most of the books contain questions at the close of each chapter from which the leader may easily select certain ones for the examination. Thirty questions are usually sufficient, the passing mark being seventy. When all eight small seals have been secured, the name of the student is sent through the state W. M.

U. headquarters to the general W. M. U. office and the certificate bearing the large silver W. M. U. seal is forthwith awarded through the state W. M. U. headquarters. Small seals are given for books studied and certificates awarded only for courses completed.

A great many of us will discover from the study of this paragraph, that we are ready for the Record Card for Course I, with four silver seals; because we have studied the first four books named.

But no matter how many home and foreign books have been studied heretofore, we must for this course take new books. The term "New" refers not altogether to books recently written, but to books that we have never studied.

You will note that the selection of these books is left to your state headquarters. Hence a list of books is here appended. To this list will be added such books as may be recommended by "Royal Service" from time to time.

### HOME MISSION BOOKS

Cuba for Christ.....	60c
The Child and America's Future.....	50-75c
From Strength to Strength.....	30-50c
Oak and Laurel.....	40-60c
Veterans of the Cross.....	\$1.50
Training for Leadership.....	40c
Lending a Hand in Cuba.....	25c
Save America.....	
The Red Man in the United States, Next Door Neighbors, The Trend of the Races, Following the Color Line, Serving the Neighborhood, Solving the Country Church Problem.....	

### FOREIGN MISSION BOOKS

China's Real Revolution.....	50-75c
Ming Kwong.....	50-75c
China's Challenge to Christianity.....	50-75c
Laborers Together.....	60-\$1.00
The Why and How of Foreign Missions.....	50-75c
Missionary Messages.....	50-75c
Baptist in Italy.....	50-75c
Home Letters from China.....	\$1.50
The White Queen of Okoyong.....	\$1.25
New Life Currents in China.....	50-75c
Ann of Ava.....	50-75c
The Moffats.....	50-75c
Our Mexican Cousins	
Southern Baptists and Their Far Eastern Missions	
A Wandering Jew	
Men, Maidens and Mantillas	
The Bible in Spain	
The Baptist Movement in the Continent of Europe	

This brings us to a discussion of:

### Certificate Course II.

When the course described above has been completed the student is urged further to increase her missionary knowledge by the study of Course II. This likewise consists of eight books: (1) Talks on Soul Winning, (2) A Decade of W. M. U. Service, (3) How to Pray or Intercessory Prayer, (4) The Christian in Social Relationship (personal service), (5 and 6) two foreign and (7 and 8) two home mission books. These home and foreign books are to be selected from a list recommended by the respective states. Requirements as to examinations and awards are the same as for Certificate Course I (see section above). When all eight small seals have been secured, the name of the student is sent through

the state W. M. U. headquarters to the general W. M. U. office and the second large silver W. M. U. seal is forthwith awarded through the state W. M. U. headquarters.

Those members who, previous to November, 1924, studied the books definitely named in Courses I and II will be given credit for that study, provided they have the record of its having been satisfactorily completed. Credit will not be given on these courses for home and foreign books studied in previous years.

We will note that many of us have completed three of the above named books, therefore we are ready for record card for Course II with three silver seals; however these cannot be obtained until Course I is completed. Let us all keep this well in mind and hasten to complete Course I. When we are ready to take up Course II the new book "The Christian in Social Relationship" should be studied before beginning our foreign and home mission books.

The remainder of the leaflet is hereby given without comment. We are sure that each one will understand it thoroughly.

Leaflet and posters will be sent upon request.

When a student who holds the first and second large silver seals or the first and second official seals, the large blue seal and the first large purple seal formerly awarded, leads a mission study class for some organization not entirely distinct from W. M. U., then that student will be awarded the honor certificate with its large red seal, the teacher's name being sent by the state headquarters to the general W. M. U. office. When the same student has taught a second class a small gilt seal will be awarded. Similarly five other such small gilt seals may be won, the places for them, being the upper right and left hand corners of the honor certificate, the certificate thus representing the teaching of seven classes. When an eighth class is taught the second honor certificate is awarded.

Still another W. M. S. Course is provided which is entirely independent of the courses mentioned above. It recognizes the study with written examinations of three foreign and three home mission books, taken in whatever order desired, the books being recommended by the state W. M. U. headquarters, said headquarters deciding as to the examination questions. When one book has been thus studied, the certificate with the small gilt seal is awarded. When six such seals have been won the large garnet seal is awarded, the student's name being sent by the state headquarters to the general W. M. U. office. Upon this same certificate there may subsequently be affixed in the upper left hand corner three blue post-graduate seals for home mission books and in the upper right hand corner three red post-graduate seals for foreign mission books after which the second large garnet seal will be awarded, its place being just above the first large garnet seal.

Credit for additional books recommended but not actually required on a certificate will be given on the Foreign and Home course. The names of such books should be written on third or sixth line of the certificate. Books for the current year that may be so credited are The Plan of Salvation, Crouch, and Woman and Stewardship, by Pearce.

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**BIBLE STUDIES**  
By C. M. Sherrouse

In the 12th and 13th chapters of Genesis is recorded the promise, or covenant, God made with Abram, whose name was afterward changed to Abraham, and in chapter 17, God declares that he will make him a father of many nations. "I will make of thee a great nation and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

"And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward: For all the land which thou seest, to the will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length and in the breadth of it; for I will give it unto thee." These clear-cut, plain, positive words constitute the God-given title to Abraham and his descendants, to the land of Canaan forever. According to this and other promises and prophecies, the descendants of Abraham, though denationalized and scattered over all the earth because of their rejection of the Messiah, the Lord Jesus Christ, the Son of God, will, in the providence of God, be restored to this land, re-nationalized and become the leading nation of the world. This will be examined further in future studies.

"The essence of the covenant with Abraham and his spiritual seed, was resurrection from the dead to immortal glory; and the eternal inheritance of this earth; the anti-typical Canaan, when it shall have been redeemed from the curse of sin and purified from the trail of the serpent—Satan.

**A GOOD MEETING**

On last Sunday night, the 9th instant, we closed in Shaw, Miss., a most successful revival campaign in the Walker-Hanks Memorial Church, of which F. W. Roth, is the capable and popular pastor. Shaw is a fine town but its white population is not large and there is not much material there from which to draw new recruits. Notwithstanding this a fine class, all on profession of faith, was received into the church, and a splendid revival in the church was realized.

All things considered, there is no more splendid church plant anywhere than that in Shaw. The church building is new and modern in every respect, with ample provision for the work of the Sunday School, Societies, etc.

The pastor, Rev. F. W. Roth, is a most capable man. Well educated, a fine musician and a bitter singer, and a splendid preacher. He is most popular with his flock, as he is also with the people of the whole community. I predict from him a career of large usefulness.

Mr. Editor will you please permit me to say to the brethren that

I have open time enough for two more meetings before the end of the year which I will be delighted to give to some pastor who may be in need of evangelistic assistance.

The brethren have been very kind to keep me quite busy and I have been very happy in the work, and the good Lord has wonderfully blessed our labors.

Any brother or church wishing to communicate with me may address me at Meridian, Miss.

Yours fraternally,  
Thos. J. Norsworthy.

**REPORT OF COMMITTEES AT  
5th DISTRICT REGIONAL CONFERENCE—HATTIEBURG**

**I. On Competing The 75-Million Campaign**

**The Committee Recommended:**

(1) That the time between the meeting of the State Convention and the close of the canvass for the 1925 Program be used for the putting on of that program and that discussion of the 75 Million Campaign, except in associational conference and in carrying out programs already made, be deferred until after December 7th next.

(2) That a meeting of pastors and active laymen be called in the several associations at the earliest possible date to plan the most effective measures for closing the 75 Million Campaign, making Dec. 21st the last call day preliminary to a successful close on Dec. 31st.

(3) That this meeting provide for a roll-call for every member of the church on Dec. 21st, or in once-a-month churches, on their preaching day in Dec., such preparation having been made as may be suggested by local conditions.

(4) That this roll call be made on the basis suggested below and that each roll call be checked up by the clerk of the church accordingly, that

(a.) That those not having paid is:

(b.) That those who have not pledged be asked to make a contribution as they may be able.

(c.) That those who have already paid their pledges in full make a thank offering for the cause, if they, in view of the mercies of God, feel disposed to do so.

(5) That all funds received on the campaign be forwarded to the Corresponding Secretary of the Convention Board, Dr. R. B. Gunter, before January 1st 1925, as no funds credited on the 75 Million Campaign, received after that date will be but will count on the 1925 Program.

W. F. Yarborough,  
A. R. Loftin,  
J. E. Wills,  
Committee.

**THE GENIUS OF THE BAPTISTS LIES IN THEIR ABILITY TO CO-OPERATE WILLINGLY**

**II. On Projecting Plans for the 1925 Program**

**The Committee Recommended:**

(1) That the churches accept the 1925 Program and undertake to raise a quota agreed on by the church, raising, lowering, or accepting the quota suggested by the State Board.

# Points for Emphasis for 1925



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NASHVILLE, TENN.



(2) That the workers from this regional conference return home and as soon thereafter as possible call a meeting of the pastors and several active laymen from each church in the association and go over the 1925 Program in detail with them and get them to go to their churches and do the following work:

(a.) Take an every member canvass for local expenses and the 1925 Program from the last Sunday in November to the first Sunday in December.

(b.) That the church organizer turn over the individual pledge cards to the church treasurer and send the general report card to the State Board.

(c.) That we earnestly urge the church treasurers to remit all money collected at least once a month to the State Mission Secretary.

W. A. McComb,  
O. P. Estes,  
E. E. Ballard,  
Committee.

**WALKER-HANKS MEMORIAL BAPTIST CHURCH**

On Sunday November 2nd., we began our meeting in this church, Bro. Thomas J. Norsworthy of Meridian did the preaching. As perhaps most of the readers of this paper know, Brother Norsworthy has recently united with the Baptist people, hav-

ing formerly been connected with another great denomination. He is now a member of the Reese Evangelistic Staff and is making a most delightful impression upon the congregations to whom he preaches.

We believe that he was actuated by the most laudable motives in uniting with the Baptists and it is our duty as Baptists to give him a hearty welcome into our midst. While he was with us only a week, yet great good has been accomplished. He has the happy faculty of bringing the church members to a sense of their obligations and privileges. His sermon on the Home was a masterpiece. He spoke in language clear and expressive in the highest degree. He was eloquent without being declamatory. He labored in a simple and straightforward manner to bring about the "edification of the church" and the conversion of sinners, and this he did with success.

If there is a church in the state which is contemplating holding revival services and which is willing to continue these services for several weeks, that church will not make a mistake in engaging the services of Brother Norsworthy. His idea of a revival service is: Fight it through to a finish—don't stop until Victory is won. May the Lord bless him and open other fields to him.

F. W. Roth, Pastor.

## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON

Sunday, November 30, 1924

By R. A. Venable

"The Good Samaritan". Luke 10:25-37.

Subject: "Christ's Definition of a Neighbor."

1. The lawyer's question. The lawyer was a Rabbi, whose office was that of a teacher of the Law, whose knowledge of the Scriptures and of the sacred learning of the time was generally held by the people. His question was manifestly inspired by a sinister purpose. He was not an earnest inquirer after the truth, but a vain bigot, seeking to test Jesus as a teacher of religious truth. In his question he betrays his ignorance of eternal life, and how it can be obtained. With him eternal life was a compensation for some heroic deed performed, or some great sacrifice made; a wage earned for a service rendered. So he asked, "What shall I do to inherit eternal life?" (Ver. 25.) This Rabbinical expert, this doctor of law, inspired by supercilious bigotry, sought to entrap Jesus with this question. His failure was confusing.

2. Jesus' reply referred the question back to his interrogator in the form of a question which must be answered by the teaching of the Law, of which he was a recognized interpreter. "And he said unto him, What is written in the Law? How readest thou?" (Ver. 26.) The question thus handed back to him, he answered by a quotation from Deut. 6:5; Lev. 19:18. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind; and thy neighbor as thyself." (Ver. 27.) The Supreme Ruler, who is the supreme lover, demands man's supreme love. One who loves supreme commands love as man's supreme duty. This love of his creatures must be undivided, involving in its excess all the powers of which man is invested as a unit corresponding to the oneness of God. These cover man's physical, intellectual and moral activities. All must be brought under tribute to the worship and service of God. The second part of the quotation taken from Lev. 19:18, pertains to man's duty as a neighbor. The love due to one's neighbor finds its measure in man's love of himself. "The love of God includes in itself all other affections, but this love of the neighbor, has often against it a love of self, which Jesus allows it to divide the man. This self-love is already there, monopolizing the man, and the command is subordinate to the love of God, and to co-ordinate it with the love of man." (Gould.)

The lawyer's reply in the words of scripture called forth the Lord's approval. "Thou hast answered rightly. Do this and thou shalt live." (Ver. 28.) Not "Do this" once for all, but "Do it continuously."

3. The lawyer's quibbling question. The lawyer to justify himself in asking a question, the answer of which lay in a very familiar passage of the Scriptures of which he was a teacher, asked another question to which our Lord replied by way of an illustration in the form of a parable. The question, "Who is my neighbor?" (Ver. 29.) This question was one greatly needing an answer. The Jew's answer to that question needed explanation, in our Lord's time, and a larger application, even than that found in Lev. 19:18. "Children of thy people." That a neighbor could be a foreigner had never dawned upon the Jewish people. The Rabbi said, "He excepts all gentiles, when he saith his neighbor." Jesus addresses himself very adroitly to answer the lawyer's question. His answer not only answered the question for that lawyer on that day but for all men in every time and every clime.

4. The parable of the Good Samaritan. This parable is designed to answer the second question, "Who is my neighbor?" It was made out of real history, no doubt, and not a piece of fiction contrived to meet a situation, an example designed to illustrate the neighborly spirit. "A certain man was going down from Jerusalem to Jerico; and he fell in with robbers who both stripped him, and beat him, and departed leaving him half dead." (Ver. 30.) Jerico, lying twenty-one miles east of Jerusalem, and three thousand feet below that city in the plain of the Jordan. The road ran through a rocky gorge, honeycombed by a labyrinth of caves, infested with Arab outlaws, and freebooters. These marauders were the peril of all who journeyed that way, and so frequent, and cruel were their attacks, that it was known as the "bloody way". Whether the "certain man" was Jew or Gentile, he shared the fate of many others who passed over that way. Pathetic is the picture of this man's condition, penniless, naked and beaten, well-nigh to death, left to die, by the red-handed brigands who assailed him. A striking case of need, a call, loud and urgent for the sympathy and helpfulness of the neighborly spirit, who will hear it? Whence will the neighborly spirit come?

"And by chance a certain priest was going down that way, and when he saw him, he passed by on the other side." (Vers. 31-32.) This most holy man among his people, an official whose sacred function was that of offering sacrifices and prayers for his people, the people's representative before God, when he saw the poor helpless bleeding wretch, in dire need of help with a frozen heart, passed on the other side. He could not pollute his hands with the touch of a wounded dying man, perhaps he feared for his own life lest he fall into the hands of

robbers; perhaps, his business required haste; at any rate he passed on the other side, heedless of the succor he might have rendered to him who had fallen among thieves. This model of pompous piety, a saint in the city, punctilious in the performance of ceremonies and scrupulous adviser of the consciences of his people, when out of sight and sound of those who could laud his empty performances, casts aside the mask which concealed his hypocrisy and passes before us, void of the humanities of life, with no reverence for God, nor man. Out of Jerusalem was to him no place, to show compassion. On the barren waste, among the rocky hills, was no place to bestow a charity.

"And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side." (Ver. 32.) The priest and the Levite would not be lonesome in our day. They would find comfortable association with those who disport themselves in the toggery of loud pretensions of superior saintliness, but raise neither hand nor will to lift up the fallen and call the cast-out out of darkness into light, care nothing for the sick, the helpless and the hopeless. The Good Samaritan appears upon the scene, an alien in race and religion to give an example of that type of charity which the lawyer was forced to approve and commanded to follow.

"But a certain Samaritan as he journeyed came where he was, and when he saw him, he was moved with compassion. And came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his beast and brought him to an inn and took care of him." (Vers. 33-34.) This Samaritan traveler far from his home, and people, an alien in an alien land, willing to risk the peril of robbers, or the charge of perpetrating the crime himself by some traveling Jew or scouting police, was moved with compassion. Out of the limited resources at his command he undertakes a merciful service, to care for many a bleeding sufferer, who had been neglected by his own people, and left to die. He bound up the wounds, pouring on them the oil and wine to soothe and heal; he places him upon his own beast and hastens on to the nearest inn, where his "first aid" could be followed by such attention and treatment as his condition required.

Not satisfied with the personal help he had rendered, he generously bore all the hospital expenses involved in the treatment of the wounded man, until he was restored.

"And on the morrow he took out two shillings, and gave them to the host, and said take care of; and whatsoever thou spendest more, I when I come back again, I will repay thee." (Ver. 35.) After the parable had been spoken by Jesus illustrating the neighborly spirit, comes the application.

5. Jesus asked the lawyer, "which of the three thinkest thou, proved a neighbor to him who fell among the robbers?" The question was direct, searching and urgent of an answer. The answer could not be cast in the mould of speculation nor

casuistry, nor colored by religious bigotry, or racial prejudice and hatred. Out of the confusion which he had brought upon himself the lawyer said, "He that showed mercy on him." (Ver. 37.) Driven to give an answer which cast judgment against the Priest and Levite and awarding praise to the despised alien, whose name he would not pollute his lips in calling. The incident closed with an authoritative command, "Go thou and continually do likewise", imposing a duty which cannot be discharged in one act, but will be ever recurrent and calls for the continuous practice of merciful and helpful service of all who stand in need. The helpless and suffering mass of our fellows call in pleading tones for the services of the Good Samaritan.

6. Some lessons which we may draw from the parable which will help us to "go and do likewise" along life's way. At bottom the parable sets forth a principle of universal application for the need is universal.

"Whenever we sit in the banquet, Where the feast and song are high,  
Amid the mirth and the music, We can hear that awful cry.

And hollow and haggard faces, Look into the lighted hall;  
And wasted hands are extended, To catch the crumbs that fall.

For within there is light and plenty, Odors fill the air;  
And without there is cold and darkness,  
And hunger and despair."

1. The principle of benevolence, of helpful service is not limited by racial relations nor by credal differences. The suffering white man, yellow man, red man or black man, all are embraced as the object of Christian benevolence and helpful succor. The Jew, the pagan, the Catholic, the Mohammedan, the Protestant, the moral, the immoral, the wise and the unwise, the ignorant and the learned, civilized and uncivilized all call us in their helplessness to the exercise of the neighborly spirit.

2. Christian charity calls for a personal service. It demands when possible our personal presence, sympathy and helpful endeavors. It calls for the gift of our means, our money, our time and our best thought; nothing short of self-surrender in sacrifice and service can satisfy the demands of our Lord. "Go thou and do likewise."

3. The need of a suffering humanity calls for the missionary endeavor of all who profess to love the Lord, who claim to walk on his footsteps and carry out his commands. The world is suffering and dying in darkness for the bread of life, it is ours to carry the light of life to them. Across the mountains and valleys, over rivers and oceans, rough and wild on all continents and in every jungle, men sigh and cry for the water of life, suffering more sorely than he who fell among the robbers.

Thursday, November 27, 1924  
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UNCLE JOHN  
(Jennie)

Mrs. Jennie N. S.  
1516, 19th Aven  
Gulfport, Miss.

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Thursday, November 27, 1924

## THE BAPTIST RECORD

11

In all the world the gospel preach,  
In love the nations seek to reach,  
Wounded and sore, behold their  
flight,  
Hopeless and helpless they cry for  
light,  
Dispersing their darkness and scat-  
tering their night,  
The bands of sin, bind them fast,  
The mantle of death will enshroud  
them at last,  
Heedless and selfish are we deaf-  
to their cry?  
Like Priest and Levite shall we pass  
them by?  
Haste to them with the message of  
life,  
The message of power to break their  
bonds,  
The message to heal their festering  
wounds,  
The message of light to scatter their  
night,  
The message of glory to mantle in  
light.

4. The afflictions, the pain and suffering of the poor, and the helpless, the widow, the orphan, the aged and infirm stretch out their hands for sympathy and succor, multiplying the urgent need of a response, prompt, whole-hearted and joyous to the command of our Lord. "Go and continuously do likewise."

UNCLE JOHNNIE'S LAWYER  
(Jennie N. Standifer.)

Mrs. Jennie N. Standifer,  
1516, 19th Avenue,  
Gulfport, Miss.

When Dan Barnett was twelve years old his father became superintendent of the Confederate Veteran's Home at L... The boy and his parents lived in a cottage on the grounds, and there were many of the old men who became warmly attached to the youth. Among these was Uncle Johnnie McGregor, who was eighty-eight, and boasted that he was good for a hundred. He was active for a man of his age, and delighted in pitching ball and dancing by hornpipes after the manner of his boyhood days when he lived in Scotland.

"Better keep that boy of yours away from Uncle Johnnie, Mr. Barnett," advised Major Deane, the Home Secretary. "He is notoriously profane, and wicked as Satan wants him to be."

"Thank you for telling me, friend, I will keep watch over the boy."

The superintendent requested Uncle Johnnie privately to see that no profane language was used in the presence of Dan.

"The boy loves all of you," the father explained, "and might try to imitate you."

"I'll see that the boys hold their tongues when Dan's around," promised the old man, and he was true to his word.

Dan entered high school in the neighboring town, and his fine grades and powers in athletic games were the pride of the home. Before he graduated Uncle Johnnie declared Dan was to be a great lawyer, a statesman, and if he desired, President of the United States.

The old veteran pitched and caught in ball practice to help his young friend develop his muscles until his

old arms were stiff. He entered into arguments and extemporeaneous debates by the hour, that he might sharpen the boy's wits, and fit him for legal combats. When Dan did not care to engage in these verbal battles, Uncle Johnnie enticed him by exciting stories of the Civil War to become a listener. No matter what statement was made the old man disputed it, and argued. The boy wisely held his peace and won the friendship of all.

When Dan was sixteen he graduated from high school, at the head of his class. He delivered the valedictory, and all the veterans who were not in the hospital attended commencement in a body. They applauded Dan's speech vigorously, and presented him with a handsome leather traveling bag. Every inmate of the Home had made a sacrifice to purchase the bag.

"Our boy," Uncle Johnnie had declared, "will need that bag to travel back and forth to college, and it must be the best. When he begins to practice law—"

"He will still have it to take to court," interrupted Jimmie Banks. "Not on your life," scoffed Uncle Johnnie. "My lawyer is going to have a brand new one. The finest that can be bought. I'll see to it."

They missed Dan at the Home when he left for college, but rejoiced when reports came of his excellence in scholarship. When he returned for the Christmas holidays he had grown so tall and manly that Uncle Johnnie boasted that his lawyer was ready then for legal training.

"He is going to win a big case for me and get me half of New York City that was left my daddy by an uncle, and we never could collect it for lack of money to pay a sharp lawyer. Dan's to win it and, I'll leave it to him to spend when he goes to the White House. Nothin' like raisin' up your own lawyer for a big case."

When Dan returned at the close of the session he had not only led his class but won a medal for oratory. The veterans were prouder of him than ever, and Uncle Johnnie gave the Rebel Yell until he was hoarse for a week.

The first Sunday after his arrival at the Home, Dan requested all the veterans to meet him in a little chapel on the grounds at 3 o'clock that afternoon. Uncle Johnnie never had been known to enter a church, but he was at the chapel on time to see what his lawyer was going to do. Dan's father read a chapter in the Bible, prayed and told the audience that Dan had a message for them.

Dan arose and told them that he had been converted, joined the church and wished to help the veterans by holding a Bible Study on Sunday afternoon before the visiting preacher's sermon. Would they co-operate?

A few held up their hands. Others shook their gray heads.

Uncle Johnnie slipped from the auditorium without a word.

"He will get over it, and be a lawyer in time," he kept muttering.

A few attended the Bible study next Sunday, but Uncle Johnnie was

not among them. A few weeks later Dan left for a summer school. He had decided to take the four years course in three by doing class work during vacation. The veterans saw him only at brief intervals until the following summer. His home coming had been preceded by an astounding report. It caused Uncle Johnnie to enter into many heated arguments which always ended with the decided declaration:

"Dan not going to be a preacher. He's a born lawyer, and can't be anything else."

When Dan himself asserted it was even so, and that he felt called to preach the Gospel, Uncle Johnnie shook his white head and groaned.

"The finest lawyer our United States would have ever had will be ruined, ruined with never a chance to prove his metal. But, he added hopefully, 'maybe he will get over it, for calls like that don't amount to much.'

However, time passed and the young man did not "get over" the feeling of being called to the ministry. When he went back to college he pastored a country church, and

(Continued on page 15)

The students who are studying Shakespeare's plays are looking forward with much enthusiasm to hearing Mr. Southwick here on November 21st. Mr. Southwick is one of America's best known readers.

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Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT?

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J. F. LOVE,

Corresponding Secretary  
Foreign Mission Board, S. B. C.,  
Richmond, Va.

## Education Department

D. M. Nelson, Educational Secretary

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Moffit	F. D. H. W.

### REPORTERS

Merrill Moore, Mississippi College
Miss Ruth Chapman, Mississippi Woman's College
Miss Nancy Farley, Blue Mountain College
Mark Harris, Clarke Memorial College
Itzelle Cook, Hillman College

### Hillman College Notes

The Red Cross drive in Hillman, with Miss Gurney in charge, was started last Tuesday. The following girls have been delegated to solicit members in their respective buildings: Grace Huff, Mary Honea, Lucie Brown, Edith Watkins, Hollie Field and Norma Jackson. The campaign will be carried on until Thanksgiving. It is to be hoped that all of the girls will join.

Dr. H. C. Lowrey spent Thursday night and Friday with Mr. and Mrs. Berry in Hillman. The students and teachers alike, enjoyed a pleasant chapel hour at Mississippi College Friday evening, when Dr. Lowrey, who is well-known in Clinton, made a most interesting and helpful talk.

Mr. Berry returned Thursday night from the Baptist State Convention which met at Hattiesburg. There was general rejoicing at the State over his return, as it does make a difference when that merry whistler is gone and there's no one to call us "Chillun."

The Y. W. A. met Tuesday afternoon at 3:30. A delightful program was presented. The subject for discussion was China. The religion and customs of the Chinese were discussed, and also the need of missionaries in that country. This week a drive is being put on among the Y. W. A. members to raise a Thanksgiving offering for the Sisterhood Special. Beautiful little mite boxes made in the Y. W. A. colors, nile green and white, have been distributed to each girl and the spare pennies, nickles and dimes are to be put in these boxes for safe keeping until time to hand in the donations.

The Hillman dormitories are filled to capacity and girls are being turned away almost every week because of lack of room. Not a single boarding student has withdrawn from school since the session started. However, it nearly always happens that a few students drop out during the Christmas holidays. If new students wish to enter at that time, it would be well for them to put in their applications early. There has been a greater demand for places at Hillman this session than for many years.

(Itzelle Cook, Reporter.)

### Clarke College

Daily prayer meetings are being held by both girls and boys and an

earnest desire is in the heart of every Christian to make Christ one hundred percent on our campus.

The new administration building is now completed and the keys will be turned over to President Laurin Thursday by the contractor. The exact date of the dedication has not been set but it will be in a few days. The seating and other supplies are not installed now.

In a faculty meeting Tuesday afternoon it was decided not to give the Friday after Thanksgiving for a holiday. Much time has already been lost in holidays and on account of inadequate buildings.

### CLARKE COLLEGE NEWS

(By M. P. Harris.)

Practically the entire student body of Clarke College went over to Meridian Armistice Day to see the Panthers defeat the A. & M. Reserves 18 to 7.

The student body is attending the services of the Gypsy Smith Revival being held here at present. The revival will close Sunday night. Saturday night, Mr. Smith will tell the story "From the Tent to the Pulpit."

This week the Juniors and third and fourth year Academic Classes are having pictures made for the annual. The Senior's pictures were made last week.

The new administration building which has been waited for so long will be ready within the course of a few days.

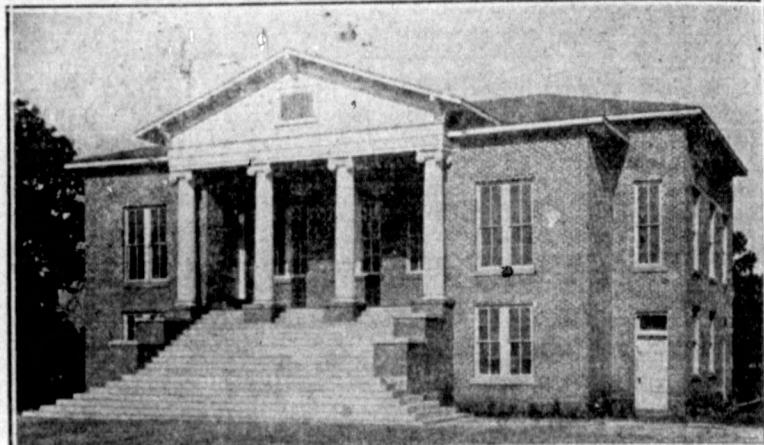
In the fire last year most of the Clarke College library was destroyed. To be standardized a good library must be at the reach to college. Any donation will be appreciated.

### MISSISSIPPI COLLEGE

(Merrill D. Moore, Correspondent.)

Dr. Austin Crouch, formerly of the Home Mission Board, and now pastor of the First Church at Murphreesboro, Tenn., is to hold the revival meeting in our church this year, beginning November 30th. The meeting last year, which brought such great results to the college students, it will be remembered, was conducted by Dr. John R. Sampey.

The pastor, Dr. Lovelace, five members of the faculty, Dr. Provine, Dr. Aven, Dr. DeMoss, Prof. Hitt, and Prof. Latimer, also Dr. D. M. Nelson, and Dr. P. I. Lipsey, were



POPLAR SPRINGS CHURCH, MERIDIAN

An account of this church and the excellent work of Pastor J. A. Bell was published in The Baptist Record recently. We regret that by mistake the picture did not appear at the same time.

all messengers to the State Convention. Dr. Lipsey was elected president of the Convention for next year.

Mr. W. F. Yarborough, Jr., Assistant in the Department of Religious Education in the Fort Worth Seminary was on the campus last week talking with students.

The drive for the annual Red

Cross Roll Call was put on this week, meeting with a very gratifying support from the student body. Results have not yet been tabulated, but the larger portion of the student body enrolled in the organization. The drive was under the direction of James Street.

*Most headaches due to  
lack of internal cleanliness*

WHEN you are constipated, poisons form in the accumulated food waste and are carried to all parts of the body. Headaches follow. Biliaryness, insomnia, lack of energy, all result from constipation, which if unchecked will lead to serious results.

### Avoid Laxatives—Say Doctors

A noted authority says that laxatives and cathartics do not overcome constipation, but by their continued use tend only to aggravate the condition.

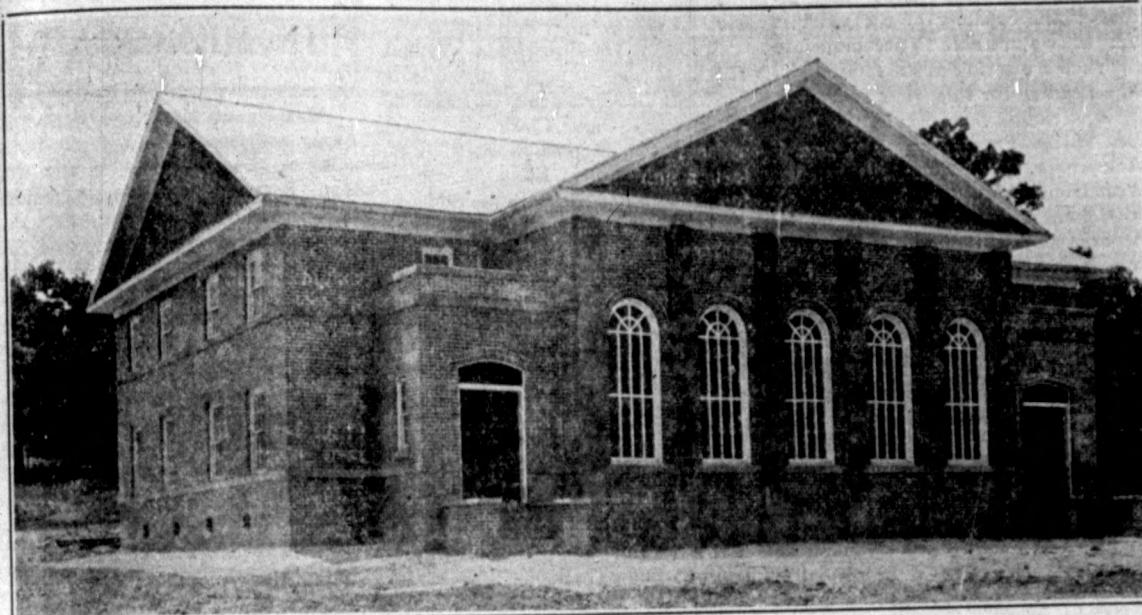
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**Nujol**  
REG. U.S. PAT. OFF.  
For Internal Cleanliness



Pastor J. A. Bell  
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Blue Mountain is looking forward to the Bible Institute which will be held here next week under the supervision of Mr. Byrd. This Institute will give an opportunity to all the B. M. C. students to strengthen the Bible credits for their college degree.

"Figurheads"—a satire on the tyranny of kings and queens—was charmingly presented Monday morning, by the members of the Expression Club. The large number of appreciative visitors attested to the fact that even the laboratory work of the Expression Department is worth witnessing.

The Y. W. A. put on a most interesting programme Monday evening at the college hall. The forceful effect of the play "Under the Japanese Umbrella" was enhanced by the suggestions and aid in costuming, lent by Miss Anderson.

Although the students of Blue Mountain College did not stop their activities for Armistice Day, they paid reverent homage to the nation's sons who fought her battles, by grateful attention to their usual duties, after special chapel exercises, Tuesday morning. Prof. Roswell Lowrey, Dean of the College, as speaker at chapel delivered an inspiring address on the League of Nations. An analysis of the principles, accomplishments and purposes of the League was given by Mr. Lowrey as the strongest urge for America's entrance in an active plan.

A six o'clock dinner that evening gave the students an opportunity to vie with each other in the re-calling of the songs of that period. Miss Hurd's Chorus Class led in the singing, between courses, of "Over (Continued on page 16)

#### MORTON BAPTIST CHURCH

This Church was built 1924 at a cost of about \$17,000. It is on the "Ideal Church Plan". It has a seating capacity, on the lower floor, of about 600. When partitions are all in there will be 20 Sunday School rooms. This building would do credit to any town. It is an expression of love and hard work on the part of the faithful men and women of the town of Morton. Those who have seen it say it is the best Church building between Meridian and Jackson, and I am tempted to believe they are right. We give God all the praise.

R. L. Wallace, Pastor.

#### WOMAN'S COLLEGE NOTES

(By Ruth Chapman.)

To the faculty and student body of Woman's College Friday morning, November 7, a great treat was given in the form of two visitors, Miss Juliette Mather and Miss Fannie Traylor. Mrs. Wilkinson, the Y. W. A. Mother introduced Miss Traylor, the Baptist Young People's Leader of Mississippi. After a few words, Miss Traylor introduced Miss Mather, Southern Baptist young people's leader. Miss Mather made a stirring appeal to those present to follow the pattern of Jesus. Both students and faculty could not help feeling that the pattern was clearer and more easy to follow for having heard this talk.

Rev. T. T. Martin preached in Immanuel Church Sunday morning, November 9th. Dr. Martin's subject was of vital interest to the Woman's College girls and faculty.

The Mississippi State Convention was entertained at Woman's College Wednesday afternoon and evening, November 12th. The students and faculty were delighted to have the many friends of the college present. In the afternoon the girls drilled in batallion. At five-thirty every visitor was carried into dinner. After dinner they assembled in Tatum Court where further entertainment was furnished in the form of cheers and songs led by Miss Inez Burford. After this, the program of the convention was carried out.

The Sisterhood Special arrived in Woman's College November 5, at ten o'clock. Each girl met this Special with five cents then sent it on its way to other colleges laden with good cheer and many good wishes for its safe return to Louisville.

Blue Mountain College Notes

President Lowrey and Dr. Hatcher are attending the Baptist Convention at Hattiesburg this week.



REV. R. L. WALLACE, Pastor

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## COLLEGE COLUMN

M. S. C. W. News Notes

The aims we have adopted for the year's work are as follows: 399 enrolled in Sunday School (this means everybody); 100 members of local churches; 500 study course awards; every organization A-1; everybody reading Bible daily; ALL well-informed Baptists.

The Campus Council of the B. S. U. meets every Saturday from 6 to 7 P. M. in The Baptist Room. Here plans for the work are discussed, problems talked over, solutions suggested and future plans formed. This meeting is the "main spring" in our Baptist organization, and as long as the campus council functions, results will have to come.

While at the State Convention in Hattiesburg, Mrs. M. L. Emery of Ovett, Miss., stated that she had been reading the news notes from M. S. C. W. and wanted to do something for the girls. She very kindly donated the subscription price to World Comrades, a W. M. U. publication. We thank you, Mrs. Emery.

The Peacock S. S. Class had charge of the closing of S. S. on last Sunday. Their program was given in honor of the Sponsor Mothers of M. S. C. W. Misses Cora Webb East and Cammie Morris rendered a duet accompanied by Miss Margie Morris. Miss Frances Nuchols gave a reading, and Miss Willie Mae Easley, the S. S. Class President, concluded the program with words of appreciation for the cooperation of this group of Sponsor Mothers.

It was a pleasure to have as a visitor last Sunday, Mr. Carl N. Travis, who has recently been in the lime-light among Baptist Students of Mission. It was Mr. Travis who was largely responsible for the tremendous success of the Student Conference in Hattiesburg, and we were glad to have him speak to the Students on Sunday morning, as well as lead the afternoon prayer meeting and make an inspirational speech at the Life Service Band.

Under the direction of Miss Margie Morris, a double Quartette has been arranged. This Quartette is composed of Misses Jamie Tait, Cammie Morris, Beatrice Ross, Ruby Gaines, Cora Webb, Elizabeth Kennedy, Maude Brown and Elizabeth Whittington. They will help out with our music from time to time by rendering special numbers.

Two new study courses have been started this week. "Training in Christian Service" is being taught on Tuesdays and Thursdays, while the 3rd division of the S. S. Manual is also being offered. Both of these courses will be completed before the holidays. This is the second in a series of study courses to be given this fall.

The Noon Day Prayer Meeting is proving one of the best features of our work. Each day at 1:30 one can find The Baptist Room the scene of a mid-day prayer meeting. The

response has been good, and although the capacity of the room is limited, we are able to accommodate for such a meeting about forty girls. The Leaders for this week are: Rev. J. D. Franks, Mr. W. N. Puckett, Dr. W. F. Powell and Mr. H. S. Armstrong. Dr. Powell and Mr. Armstrong are conducting a revival in Columbus, and we are happy to be able to use them in our prayer meetings. Dr. Powell will speak several times and Mr. Armstrong has pleased us with his songs.

Those taking part in the opening of S. S. last Sunday were: Miss Myrtle Baker, who talked on "Being on Time"; Miss Alyne Coker, "Bringing My Bible", and Miss Merle Gunnells, "Getting Back the Absentees".

"Somebody said that it couldn't be done," But he, with a chuckle replied—That maybe it couldn't, but he would be one Who wouldn't say so, 'til he tried."

Miss Merle Gunnells evidently decided that she would show us that it could be done! Miss Gunnells is a member of the Freshman class of the M. S. C. W. She is from Jones Bayou, and so far as we have been able to discover is a typical "freshman". Others have said that it couldn't be done, but she has proved to us that it can. Miss Gunnells has entered into every phase of our Baptist work. She is a member of the S. S., B. Y. P. U., Y. W. A., Life Service Band and has taken already two study courses, and is now in her third class. She attends the noon-day meetings, is a member of the B. S. U. Campus Council, had a part in the Missionary Play recently given, was a delegate to Hattiesburg, and she has also placed her church membership with us. In addition to all of this, she carries full college work plus music, and when the examinations were given, she was classed in "Group A". The parents of this young lady should rejoice in her possibilities, and we rejoice with them.

On last Sunday a number of our college girls assisted in a program given to a shut-in factory hill. The program was led by Miss Faye Roberts, assisted by others. The service was greatly appreciated by these people, and we hope from time to time to be able to render other such personal service.

## BLUE MOUNTAIN

One of the Sunday School classes of the Lowrey Memorial Baptist Church is well organized.

1. Name—Berean.
2. Colors—Nile green and gold.
3. Motto—Acts 17:11, "They received the word with all readiness of mind and searched the scriptures daily."
4. Verse—"Search the Scriptures." (John 5:39.)
5. Aim—"To behold wondrous things out of thy law."
6. Song—"Break Thou the Bread of Life, Dear Lord, To Me."

The officials of our class are as follows:

President, James Leuce.

First Vice-President, Annie Jackson.

Second Vice-President, Tyndal Hill.

Third Vice-President, Guy Gullet. Secretary, Oscar Clark. Treasurer, Eugene Scott. Reporter, Ernest Hagy. Teacher, Rev. Dan Fitzgerald.

This class has grown a great deal since the first of September. When we first met we had four enrolled, and now we have thirteen and are growing larger and larger every Sunday. Our present enrollment is thirteen.

—Ernest Hagy.

THE ENLISTMENT WORKERS  
By A. D. Muse, Evangelist

I am not writing this for controversy, nor am I writing for comparison, but I am writing it as compliment to the man.

When in the pastorate I had but one of the State Enlistment men with me, Brother T. J. Moore. So I cannot compare. I have my opinions about whether to continue or discontinue the work; and my opinions are worth no more than any one else, so I don't enter into the controversy.

But I do believe I can truly write this word, and I owe it to him and the denomination. I had Brother Moore in my churches more than once. I made two, and I believe three county-wide campaigns with him.

There are many things to his everlasting credit. He never failed to go because the church was small and out of the way. I have actually felt sorry as I have seen that dear old man—many men his age retired—pulling over the country, over unspeakable roads to a little country church, more than once in a school house, and find a little hand full of people, all country people, poor people and uneducated and sometimes greatly prejudiced against our organized work.

That leads me to the second thing. Brother Moore is an adept at getting an approach at such people and getting around their prejudices and getting his message to their hearts,—and never once in all our experiences have I known him to fail to get them to put over the program to some extent, and never once have I known him to rile the feelings of the prejudiced.

Third thing is this: I have heard the "Experts" in all lines of work, and I am for all of them. But I don't care if it is the far back small country church or city church, when it comes to presenting the detailed parts of our work, Brother Moore is an "Expert".

And I do say that there is no man among us who has done any more to enlist country churches, and tie them on to our forward movements, than Brother Moore.

If I were a moneyed man, I would pay his salary to go to the country churches and tell them how he and his wife have always tithed, regardless of how close the squeeze; and the blessings that have come from it. And to make one talk I heard him make on religion in the home.

I love Brother Moore. He knows I love him. I want to see him used

## IN MEMORIAM

## Memory of Mr. Noah Scales

Our hearts sorrow with his wife, children, friends, who mourn for him. Beautiful was the companionship between him and his dear wife. These two comprised the home for the last twelve years. One cannot help but feel that the great love that existed between them will live on and on to the Perfect Day. He joined the Baptist Church young in life, while Mr. Pearson (Pres. divine) conducted a meeting in Brooksville, ever lived a consistent Christian life. His warm heart and purse strings were always ready and open and willing to do his share for his Master's vineyard and church. No one ever came to him for help and went away empty handed. It was my pleasure and privilege to know Mr. Scales and appreciate and admire his numerous good traits, noble deeds. He loved his family, friends, for his heart was a well of purest affection, its waters never failing in their depths, yet never overflowing in their fullness. Therefore why should we sorrow? When Jesus said, "Your sufferings are enough, come dwell with me, I shall wipe away all tears." May we humbly say, "Thy will be done."

—A Friend.

## Palmer

Henry Palmer was born March 29, 1848, and died August 11th, 1924. He was married twice. His first wife died some thirty years ago. His last wife is yet living. He was the father of eleven noble children and leaves 60 grandchildren, and 34 great-grandchildren. He joined the Baptist Church at Springfield fifty years ago. He was buried at Springfield. Service was conducted by myself and W. R. Cooke, W. H. Bradshaw and A. B. Four. There never lived in Scott County or Mississippi a better man, ever loyal to his family, church and country. We never saw any one more happy, ready and willing to go than Brother Palmer.

—D. W. Moulder.

In Memory of Our Beloved Sister,  
Mrs. Eva Nelson, Wife of  
Brother Elisha Nelson

She has been a member of the East Howard Avenue Baptist Church of Biloxi, Miss., since the organization of the church. She was always ready to do her duty as a Christian by her church and did what she could with a smile gladly.

Her high ideals of life, her nobility of character, her patience and trust endeared her to all that met her. Her last days were spent in prayer and she was submissive to God's will. She left a husband and six little boys and a host of friends to mourn her departure. But we know our loss was Heaven's gain and that in that great day we will meet again.

To dwell with Jesus ever more,  
On that bright eternal shore.  
Her Pastor,

—G. I. Griffin.

of God and the brethren until, if our Lord tarries, God takes him home.

Clinton, Miss.

Thursday, November 27, 1924

## THE BAPTIST RECORD

15

ORIAM

## AN APPRECIATION

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One month ago today the body of Dr. I. P. Trotter was lovingly borne from Blue Mountain, Miss., to rest under its flower-covered mound in Winona, Miss., his home. At eight forty, Friday morning, October 10th, his spirit winged its sudden flight to the Glory Land, surprised but happy to revel in its beauties and grateful to enter fields of higher service, free from every physical infirmity.

Friday night Dr. W. T. Lowrey, his friend, had the casket placed in his own parlor next to his own bedroom, where it rested in safety to await the nine o'clock train next morning.

At the appointed hour it was borne gently, tenderly, by eight pall-bearers. As they reached the sidewalk the entire student body was lined up on the left of the walk, while just in front of the casket walked slowly a teacher and six beautiful girls, all dressed in pure white, singing softly "Rock of Ages", while friends brought up the rear. To the right moved slowly the auto of the Business Manager, Mr. C. C. White, driven by his wife, containing also Mrs. M. L. Berry, Lady Principal, Mrs. L. L. Ray and Mrs. I. P. Trotter.

Thus did Blue Mountain honor this lifetime friend of her President, this faithful President of her Board of Trustees. Blue Mountain seems to some of us to be nearer to Heaven than most places; so, let us assure his loved ones that the journey from there was not long.

## An Eye Witness.

(Continued from page 11)  
rumor reached the Home that he was making good.

Vacation came again, and Dan remained at summer school. He came on a visit to the Home late in Aug. He sold services in the chapel, visited the veterans at their cottages and held prayers, and talked with them individually. And Uncle Johnnie, his most enthusiastic admirer, and devoted friend, shunned him! With wonderful shrewdness the old man avoided interviews of any kind with the young preacher, and kept repeating over and over, "My Lawyer ruined—He's ruined!"

The Sunday afternoon before Dan's departure for college, he urged all of the veterans to assemble in the chapel for a farewell talk. At noon when they were starting to the dining room, Dan came face to face with Uncle Johnnie. He put his arms around the stooped old shoulders and asked:

"Won't you come to the chapel at three o'clock, Uncle Johnnie, when I tell the veterans goodbye. It would make me very happy, I may not see many of my dear old friends again."

"I'd like to come, Dan, my boy, but - er - I've got to see a fellow from my old home. He is here only for today."

"Bring him with you. The service will not be long."

"If he will come I'll bring him. I got to be watchin' out for the car as soon as dinner is over."

"All right, I'll see you later."

And later, Dan found Uncle

Johnnie reading the Sunday Daily in a secluded part of the grounds. He smilingly led the old man to the chapel, and up to a front seat, where he sat with seeming indifference throughout the short sermon. At the close the boy preacher made an urgent and touching appeal to his old friends who were not Christians to repent of sin, accept Christ as their Savior, and confess His before men. Many faded eyes were dimmed by tears, but others sat like Uncle Johnnie, steadily indifferent. Well did the young man know that the majority of those who came to the Home were hardened in sin, and almost impossible to reach. Suddenly an idea came to him:

"You have called me your lawyer, friends. You have wanted me to be an advocate to plead the cause of others, that is what I am for Jesus Christ, who died for sinners. I have stated my case; man's fall; his need of a mediator, and God's gift of His son—our advocate."

Every veteran was giving heed. Dan's heart and soul were in the appeal. Never did criminal lawyer plead more earnestly for the life of a client than did the youthful preacher to awaken these old men to a realization of their lost condition and need of the Heavenly Advocate who had paid the penalty for their sins.

White heads were bowed, but no one spoke until the reprobate, Uncle Johnnie, rose up and throwing his arms around the young man cried out huskily:

"You're a lawyer-preacher, Dan. I see what you're drivin' at boy, and I'm tellin' all of you that I repent of my sins—and life of wickedness, and am trustin' that Heavenly Advocate to save me."

A quavering voice began to sing "Jesus Saves," and other veterans came forward and declared they were trusting the Savior for salvation.

"You won't get a fortune out of that New York City property after all, Uncle Johnnie," laughed Major Deane after Dan had gone next morning. "And you won't get to roost in the White House along with your lawyer President, either."

"It won't matter," declared the old man cheerfully. "All that money might prove a snare and temptation to Dan and me, anyway, I can worry along without livin' in the White House, and I've decided it is better for Dan to be savin' souls than necks—specially if they've got heads on 'em as hard and wicked as mine's been. Lawyer-preachers are what we need."

## BUDDIES YET

In a Waco barber shop the solemn "Prof" stepped into a big chair for his first Baylor bob.

"See you gotta old soldiers button there", remarked the barber, adjusting the neck cloth. He whirled the chair and grasping his tools inquired:

"What outfit was you?"

"Seventh division; infantry", the "old soldier" replied as he flinched under the crunching clippers. "Just a little off the sides."

"Why, say", smiled the barber, "you all left Waco for acrost soon after us—Fifth division; artillery."

The customer pricked up his ears,

dangerously so as the shears snipped about his temple, and exclaimed:

"Look here: you fellows were right behind us there near Thiencourt at Jaulny, east of Verdun!"

"I was there", chuckled the barber. "In the St. Mihiel." His razor evened the edges. "Member Bullionville? and Vieville, and Mayme?"

"I was right there", grinned the shorn one, his dignity gone with his locks. He shook the last tuft down his back and reached for his coat.

"Say, buddy", beamed the barber with a parting salute, "any time you need a little cash—I'll be right here!"

Sambo—"Nigga, I'se gwine to mash yo' nose all ova' yo' face; I'se gwine to push dose teeth down yo' throat and black both yo' eyes, et cetera."

Rastus—"Black man, yo' don't mean et cetera; yo' means vice versa."—Ex.

An Irishman who was signing articles on board a ship began to write his name with his right hand, then changing the pen to his left hand,

finished it.

"So you can write with either hand, Pat," said the officer.

"Yes sor," replied Pat. "When I was a boy me father (rist his soul) always said to me: 'Pat, learn to cut yer finger nails wid yer left hand, for some day you might lose your right.'—Ex.

A boy who swims may say he's swim, but milk is skimmed and seldom skum, and nails you trim, they are not trum.

When words you speak, these words are spoken, but a nose is tweaked and can't be twoken, and what you seek is seldom soken.

If we forget, then we've forgotten, but things we wet are never wotted, and houses let cannot be lotten.

The goods one sells are always sold, but fears dispelled are not dispold, nor what you smell is never smoled.

When young, a top you oft saw spun, but did you see a grin e'er grun, or a potato nearly skun?—Tit-Bits.

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SELF-PRONOUNCING TEXT  
All the proper words being accented and divided into syllables for quick and easy pronunciation

## LARGE BLACK FACE TYPE

SPECIMEN OF TYPE

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Name in gold on cover, 30 cents extra.

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(Continued from page 13)  
 Kat's." There, "Joan of Arc," and "K-K-

Armistice Day was celebrated on the campus with a very fitting program given in the chapel by the ex-service men of the college.

#### CLARKE COLLEGE NEWS (M. P. Harris, Correspondent.)

Clarke Memorial College was represented at the largest percentage of students enrolled of any college in the state except Mississippi College. Ten percent of the students of Clarke College went as delegates. The delegates were: Prof. T. J. Farr, Misses Annie McDaniel, Grace Sadler, and Gladys McPhail and Messrs. W. W. Grafton, Edward Farr, Richard Hatcher, Taylor Miley, J. D. Duran, John D. McNeese, J. Ray Gibson, William P. Davis, Burnell Little and M. P. Harris.

Two of our students were on the program. Mr. Davis led the devotional exercises of the morning program on Saturday. Mr. W. W. Grafton sang a solo on Saturday afternoon. All delegates returned, resolving to make Christ Campus Commander.

Some weeks ago the college B. Y. P. U. was organized for the 1924-25 session, and the following officers were elected: Prof. T. J. Farr, General Director; Prof. H. A. Miley, quiz leader; Miss Annie McDaniel, President; Mr. W. C. Mills, Vice-President; Miss Gladys McPhail, Recording Secretary; Mr. John D. McNeese, Corresponding Secretary; Mr. Richard Hatcher, Captain Group One; Miss Lucile McDaniel, Captain Group Two; Mr. C. L. Faulkner, Captain Group Three; Mrs. J. D. Duran, Captain Group Four; Mr. S. A. Timms, Treasurer; Miss May Rogers, Pianist; Mr. N. N. McAlpin, Chorister. Up to the present date the average is almost perfect. Although the enrollment is rather large a great work is being done.

#### Mississippi Woman's College Notes

A long line of girls skipped and sang in a snake dance over to Dr. Johnson's home early one morning. Dr. Johnson came out and then found out that it was the last day of the Convention and the girls wanted a holiday so that they could go to the Convention. Dr. Johnson who is always willing to give the girls what is best for them gave his consent. Then you would have to have seen the rest to appreciate it. There was a wild dash for the dormitories. Hats and coats were taken down and out hiked the girls for the Convention. It was a great experience.

Woman's College is proud of its splendid band of Volunteers. From this group Inez Burford, Dorothy Little, and Christine Bush were selected to represent the college at the Student Volunteer meeting at Grenada. Inez Burford's report on the wonderful missionary spirit manifested there was an inspiring one.

Needless to say, every inch of Woman's College opposes Evolution. All greatly enjoyed the stirring mes-

sage from Dr. T. T. Martin concerning the growth of this belief. After his sermon each one was even more against it than ever and more determined to fight it.

That flowers can work wonders when dealt out by a skillful hand was most attractively portrayed by Helen Polk in her Junior Recital. The subject was "The Flower Shop" and long will the girls remember the little flower shop scene with the greatest delight. This splendid recital speaks well for the Speech Art Department.

Congratulations were extended Mr. and Mrs. Sharp on their 46th wedding anniversary at chapel Nov. 20. Sudie Hammick in a most interesting way told in story form of the courtship and marriage of Mr. and Mrs. Sharp. Then to the strains of the wedding march the beloved couple came to the front and were presented an exquisite bunch of pink and white chrysanthemums.

No more exciting times come in the college girl's athletic life than when the teams are selected. The class basket ball teams were selected. The girls have been doing some hard work and the lucky ones have earned their honor. Some exciting games are scheduled for them.

—Madeline McCann.

#### Mississippi College

At the meeting of their Executive Council at Grenada College last week, the Student Volunteers of Mississippi, elected Davidson Taylor, Mississippi College, to membership in the National Council of their movement for a term of two years. The Council meets in New York City, this year during the Christmas holidays, beginning December 27th. Miss Lena Mitchell, of M. S. C. W., a member of last year's council, was returned as the other member from Mississippi. The alternates are Inez Burford, Mississippi Womans' College, and Merril Moore, Mississippi College.

In our chapel service on last Friday morning we had the privilege of hearing Congressman B. G. Lowrey speak to us. Dr. Lowrey delivered a very instructive and helpful address to the students on the privileges and responsibilities of Christian citizenship incumbent upon college students.

Dr. Henry Southwick, President of the Emerson School of Oratory, Boston, interpreted Shakespeare's "King Lear" in a dramatic reading before the students and townspeople on Friday night. Dr. Southwick comes as the first of a series of noted lecturers, as the result of the efforts of the Clinton Delphian Society.

One more football game after the one with Ole Miss this week will close out the football season for this year. The game Saturday with Ole Miss is expected to be a Choctaw victory, and Mercer is hoped to go down somewhat as they did in a 15-0 defeat last year. Mercer has a strong team this year, but the Mississippi College bunch is in fine shape to play them Thanksgiving Day.

#### SEMINARY ANNOUNCEMENT

During the third quarter of this session of the Seminary we are planning to put great emphasis upon Baptist principles and progress, and I ask for space in your paper to publish a tentative outline of the subjects which will be discussed in successive weeks.

Four addresses will be given each week, on Tuesday, Wednesday, Thursday and Friday, from 10:00 to 11:00 a. m., in the Chapel of Norton Hall.

Your readers will note from the following schedule of subjects that they are of very vital interests to Baptists. We are going to have an invited speaker each week. Some of the lectures will be delivered by members of our faculty. The occasion will be one which we are sure will be full of inspiration to all who hear these lectures.

I am wondering if there are not many pastors, especially country pastors, who could come to the Seminary during the third quarter when these lectures are to be delivered. They will cover, as may be seen from the dates, practically the entire quarter.

As is well known, a student can take one quarter's work in the Seminary and receive credit for the same, even if he cannot remain longer than one quarter. It is my belief that a great many Baptist pastors will wish to take advantage of this opportunity to hear these special lectures on Baptist principles and progress, and at the same time take some classes in the Seminary and complete one quarter's work.

We will, of course, welcome pastors or others who come for any part of the quarter; but I feel that it will be a fine opportunity for many brethren to obtain leave of absence for the period of one quarter in order to take the work of the entire quarter. I invite correspondence with any who are interested in this matter.

The list of speakers on the program will be published later. The general themes and particular subjects are as follows:

##### Baptist Principles and Progress.

##### 1. Baptist Progress from New Testament Times to the Present.

(1) Jan. 13 From Jesus and Paul to Constantine.

(2) Jan. 14. From Constantine to Luther and the Anabaptists.

(3) Jan. 15. From Luther and the Anabaptists to Roger Williams.

(4) Jan. 16. From Roger Williams to the Present Time.

##### 2. Baptist Principles.

(1) Jan. 20. Loyalty to the Scriptures.

(2) Jan. 21. The New Birth.

(3) Jan. 22. The Lordship of Christ.

(4) Jan. 23. Religious Liberty.

##### 3. Baptist Polity.

(1) Jan. 27. Self-Governing.

(2) Jan. 28. The Ordinances and their Spiritual Interpretation.

(3) Jan. 29. Self-Governing Associations and Conventions.

(4) Jan. 30. The Universal Elements of the Baptist Message.

##### 4. Lectures on the Julius Brown Gay Foundation.

Feb. 3, 4, 5, and 6th., By Rev. F.

T. Whitley, D. D., England. Subject: "Great Baptist Preachers of Great Britain."

The particular preachers to be discussed have not been reported; but this will be an exceedingly interesting course of lectures.

##### 5. Baptist Problems.

(1) Feb. 10. The Problem of Organization.

(2) Feb. 11. The Problem of Leadership.

(3) Feb. 12. The Problem of Education and Culture.

(4) Feb. 13. The Problem of Doctrinal Unity.

##### 6. Baptist Prospects.

(1) Feb. 17. In North America.

(2) Feb. 18. In the Pagan World.

(3) Feb. 19. In South America.

(4) Feb. 20. In Europe.

Yours sincerely,

E. Y. Mullins, President.

#### SOUTHERN BAPTISTS AND AMERICAN EDUCATION WEEK

The observance of American Education week, which is November 17 to 23, is under the auspices of The American Legion, the United States Bureau of Education, and the National Education Association. All educational agencies are invited to co-operate.

Baptists in this country have taken an advance position in the field of education by investing more money in denominational colleges than any other denomination, by furnishing the first president of the First University in America, and by furnishing the founder of the first public free school.

The threefold slogan for American Education Week will be as follows:

##### CHILDREN TODAY, CITIZENS TOMORROW.

##### A MAN OF KNOWLEDGE INCREASETH MIGHT.

##### A SICK BODY MAKES A SICK MIND.

The topics for special emphasis are the Constitution, Patriotism, the School and the Teacher, Illiteracy, Physical Education, and the Community.

The slogan for Sunday, November 23rd, is:

##### A Godly Nation Cannot Fail

Ours pastors are asked to consider that day the text: Blessed is that nation whose God is the Lord, or some similar text. Religion, morality and education need emphasis in our national life just now. This opportunity may be used with fine effect. Likewise it is a good time for the pastors to visit the public schools in their communities.

The Education Board of the Southern Baptist Convention most earnestly urges our pastors to use this psychological occasion to strike some good licks for the need of religious conviction in our educational and national life.

The other day our President said: "A trained intelligence can do much, but there is no substitute for morality, character and religious convictions. Unless these abide, American citizenship will be found unequal to its task."

J. W. Cammack, Secretary.

Birmingham, Ala.